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J. MUNSSELL CHASE,
EDITOR

SAN FRANCISCO, CAL., SATURDAY, FEBRUARY 6, 1904.

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No. 6

WHAT LOVE IS.

Elizabeth M. Campbell.

If you were to ask me what love is,
I would answer, a jewel rare,
Resplendent with life's highest purpose,
And set with each grace that is fair.

I would say, it is the quickening breath,
That sweeps o'er the bosom of earth,
When woodlands and meadows are yielding,
Their all, to the springs glad birth.

I would say, it is like the showers
Of the spring time, fresh and fair,
For it is to the soul that holds it—
A promise of all things rare.

I would liken it to the dew drops,
After the heat of the day,
When lillies and roses are wilted,
And drooping upon the way.

I would say, it is the guiding star,
To the weary storm-tossed soul—
Drifting alone on the waves of time,
Where desolate echoes roll.

For e'en as the dew-drops tenderly kiss
The lillies beautiful gold,
So love's evangel falls sweetly,
Where e're the glad message is told.

Tis the only true excelsior—
To the mountain tops aflame,
From the homes of the loyal people
To the fields of deathless fame.

And so when you ask me what love is,
This is my answer to thee:
Tis the essence of life and beauty,
In every thing that we see.



IOWA STATE SPIRITUALIST CONVENTION.

REPORTED BY MOSES HULL

The fourth annual convention of the Iowa State Association of Spiritualists was held at Clear Lake, in the northern part of the State January 21 to 24, inclusive. It might be said that the meetings began on the 20th, as there was a public reception at the Elks Hotel on the evening of that day. The reception was an enjoyable affair. Besides the entertainment given by the little folks and some of the older ones, encouraging speeches were

made by Mrs. Hull, Rev. Will J. Erwood, President John D. Vail, Mr. Randel, who is now vice president of the Association, myself and others.

I never attended a convention of more intelligent nor of more harmonious workers. The evening and Sunday speeches were made by Rev. Will J. Erwood, Mrs. Hull and myself, and were all well received by the audiences. Tests and readings were given by W. J. Erwood and Mrs. Eva McCoy, of Marshalltown, Iowa.

The Iowa Spiritualists seem to be in earnest. I believe there were ten persons who pledged themselves to each pay five dollars per month, for missionary work in the state during the current year. Several others pledged from fifty cents up to two dollars per month.

The president's annual report reviewed the last year's work. And in view of the increasing interest in Spiritualism and in organized work in the state he congratulated the Spiritualists on the outlook for the future. He commended the work of the N. S. A., and hoped the State Association and local societies would gain much from studying the methods and work of the N. S. A. The president could see that the secular press had become much more liberal towards Spiritualism, and that the Spiritualist papers were a unit in supporting the work of organization.

The report urged that the only way for Spiritualism to rid itself of fraudulent mediums and other barnacles was by a thorough and close organization.

The president stated that he had made an attempt to take the census of Spiritualism in Iowa, but through failure of Spiritualist to answer his letters his efforts had been only partially successful.

Among the recommendations in the report are the following:

1.—The employment and settlement of speakers wherever the proper persons can be selected and they can be sustained.

2.—Where settled speakers cannot be maintained, each society should attach itself to a circuit and sustain at least monthly meetings.

3.—The maintenance of circles in

every family.

4.—The organization and maintenance of Lyceums wherever possible. All were advised to correspond with John W. Ring, the National Lyceum Conductor, at Galveston, Texas. Besides this all were urged to subscribe for the Lyceum the only children's Spiritualist paper we have.

5.—Choirs should be organized and music taught in all Lyceums and societies.

6.—Rules and usages should be inaugurated and observed. In this direction he hoped for much from the N. S. A.

He recommended certain rules for taking in members, so that at least there could be a uniformity in that kind of work.

8.—It was urged that during the convention a monthly subscription be raised in order to push forward the work so auspiciously begun that each Spiritualist make himself a committee of one to raise funds during the year with which to assist the State Association in doing its work.

9.—That a capable manager or superintendent of missionary work be appointed or elected.

On organization he recommended about the same as was recommended by the N. S. A. The report contained pointed words on the persecution of mediums and healers in this state. It was urged that Spiritualist speakers should attend more closely to Spiritualism in their administrations, and let side issues—issues on which we are liable to differ, take care of themselves.

His recommendation on the Morris Pratt school I hand in unabridged as follows:

The Morris Pratt school at White-water, Wis. There has been much writing pro and con as to the benefits to be derived from this school. We notice that much of the opposition is from those who have never contributed a cent of money or any of their time. Then again, who can name a college that has ever been established that has not met opposition? and not one is ever self-supporting for many years. However, this is the only school

where a mediumistic person, or one who wishes to speak before the public from the Spiritualist rostrum, can learn to speak logically and correctly. How many of us have heard mediums and lectures address meetings who could not use good language, and who used many words in the wrong place; and if you have listened to the congregation after such lectures, you would hear remarks like this: "I don't believe the speaker was controlled by any such spirit as he or she claims, because that person, when on earth was educated and would not use such language." The educated public cannot understand why an educated spirit cannot speak properly through an educated medium or lecturer.

Spiritualists believe in education and growth, then how can they advocate ignorance and be consistent. My wish is to speak a good word for the school, if I were going on the rostrum, I would take a three years' course there myself; in my opinion it will help any inspirational or test medium or speaker in many ways.

In conclusion the president urged local organizations of societies and lyceums wherever practical. He also urged the more harmony and a more thorough concentration to the cause; more philanthropy and more practical charity.

All of the old officers, with the single exception of vice-president, had so faithfully and so intelligently discharged their duties that they were re-elected without a dissenting vote. John D. Vail of Marshalltown, president; J. N. Randel of Ottumwa, vice-president; Mrs. Dora C. Crosby, of Des Moines, secretary; W. T. Hamilton of Wellman, treasurer; Mrs. Jennie V. Shaffer of Ottumwa, Mrs. Tena Lovell of Union, E. H. Vandenburg of Clear Lake, W. A. Willing of Northwood and E. Roberts of Plymouth, are the trustees.

All in all this was a grand convention, and all went away with renewed courage, and more than ever determined to do a cooperative work for the good of the cause.

"The Great Psychological Crime" if for sale at the office of the PHILOSOPHICAL JOURNAL. Price \$2.00

SPIRITS TODAY.

JESSIE S. PETIT-FLINT.

How strange it is that we, as Spiritualists, so often forget the spirits who are with us in the physical form, and spend all our time and efforts to reach those who have slipped from earthly bondage.

Were not these same decarnate loved ones just as dear when with us incarnate?

Or did we not realize the nearness?

And are there not some with us, just as near and just as dear, today.

Let us seek some of the spirits incarnate, and give the loving greeting, the sympathetic word, and just see how it seems.

We talk about the golden age,—now let us bring about this golden age by living it here today.

Commence right at home, find our own spirits—and make them bright and beautiful by a service of love to all the spirits incarnate about us.

Not one then will be starved out for a loving recognition.

There will be no suffering in silence because of careless words and conduct.

The misunderstandings will be a thing of the past. When we learn to harmonize, then we shall draw to us harmonious influences, not before.

And this harmonization must come through ourselves with our surroundings.

We must learn to find the beauty, the love, right here and now,—and finding it, guard and cherish it, that we may never wail, "Oh, had I only known."

Let us not be forgetful of our loved ones incarnate.

SOMETHING WORTH KNOWING.

Removing a splinter from a suffering hand may not be a nice and pleasant subject, but home surgery may sometimes give some one a feeling of heartfelt joy. The sufferer who illustrates the matter on this occasion was a carpenter.

He was working at his trade at an institution over which the sisters of the Roman Catholic church presided. One day he broke off an ugly splinter in his hand and could not get it out. He went home at the close of his day's work feeling no annoyance from the wound, but by the next morning the hand was in a serious condition and so painful that working was an impossibility. On his way to the doctor's the carpenter stopped to tell the sisters why he must delay his work.

"Let me see what I can do with your hand before you go to the doctor," said one of the sisters. The man demurred. "Yes" said the sister, with gentle insistence, "it will do no harm anyway."

She quickly filled within an inch or so of the top a rather wide mouth bottle with steaming hot water, and as she held it another sister pressed the inflamed part of the injured hand gently down over the opening, such a peculiar sensation!

It seemed to the man that his whole hand was being drawn with great force into the bottle. He would have taken it away, but the sister was holding it gently, but firmly. Then there was a feeling of relief. It seemed as if the inside of that hand had become liquid and was pouring its unpleasant contents into the bottle. This was almost exactly what was happening, and with the liquid went the offending splinter. The hand was bathed and bandaged, and the carpenter continued his work without further inconvenience.—*New York Times.*

WHERE HAPPINESS REIGNS.

ARTHUR F. MILTON.

When Adam and Eve had gained their first experience in sin and sorrow, and thereby became wise, they naturally looked higher than the soil they had been resting on.

Neglect is the result of distaste to any avocation, and they were driven forth by necessity to find other means of livelihood.

It is still so. When men and women become too mentally active (whether by education, stimulation or conceit) they abjure the ordinary agricultural pursuits and seek city life—not quite as pure as country life, but more in accord with their materially acquired wisdom, more exciting and stimulating to a mentality that seeks trouble or invites its own punishment—often deserved.

But on the other hand, when men and women become too sensitive to such discordant vibrations as city life furnishes, or their moral natures become too active to endure the impurities of the mental and physical atmospheres of cities, they feel a natural longing for the country life—thus returning to the first principles for subsistence—back to Eden.

THE SCIENCE AND PHILOSOPHY OF LIFE.

This is the title of a neat volume bound in Morocco from the pen of Edward H. Cowles, D. F., principal of the "Portland Institute of Psychology."

It is replete with valuable suggestions and helpful to all seeking to attain the development of the higher powers and faculties, that they may come into the possession of fullness of peace and plenty, of abounding health here, and never ending eternity of joy hereafter.

For sale at this office, price \$100.

THE WORK IN STOCKTON.

A letter from the good workers Mr. Frederick C. Holmes and wife bring good news from Stockton where they have conducted meetings to large audiences.

At the close of the meeting of Sunday night January 24, the ladies of the society served a fine supper in the Banquet hall.

Short speeches were listened to and a very harmonious hour was spent.

Mr. and Mrs. Holmes will remain and speak on Sunday the 31st. They go from there to Sacramento for the Sundays in February where it is hoped they will receive a glad welcome.

BOOK NOTICES.

Are we to have a United Medical Profession?

A small book of 44 pages 5½ x 7½ very neatly printed and bound in paper covers under the above title has been received from the author Chas. S. Mack, M. D.

The author in a condensed form and lucid manner indicates the necessity of gaining true information relative to the basis of differences between the schools and practice of medicine before they can hope to unite upon a platform of "Rational Medicine." We cheerfully commend this little volume to all students and practitioners. Price, 25 cents.

FORETOLD IN DREAM.

Woman had premonition that terrible Chicago Theater disaster would occur.

Delphos, O., January 7.—The terrible theater fire in Chicago was foretold in a dream and probably saved the life of a Delphos woman.

Mrs. J. Flaschenpoeller of East Second street was visiting at the home of her sister, Mrs. P. Luttinger, in Chicago, and had arranged to attend the Iroquois Theater with a party of ladies, and all were ready to depart for the playhouse when one of the ladies related a dream that she had the night before, in which an awful fire occurred during the second act of the play. Being of a superstitious nature, the ladies decided to remain at home. Mr. Luttinger's mother and sister attended the play and were among the victims.

Please note—The November 14, 1903 issue of the PHILOSOPHICAL JOURNAL has been exhausted. We need six copies, if any of our subscribers can spare them they will confer a favor by mailing them to this office.—Editor.

THE CAUSE IN SAN BERNARDINO.

At the annual election of officers of the San Bernardino Association of Spiritualists, which took place on Saturday, January 23, Joseph Marchant was elected president, Mrs. Maggie Zimmermann, secretary and Mr. N. B. Hale, treasurer.

William P. Fuller, of Colton, continues to be our speaker, and his ability, tact, tolerance and courtesy is making appreciative friends. Mr. Francis Regan, recently from northern Washington, is also holding meetings in our hall on Sunday evenings, making two meetings each Sunday.

Our Society, as a rule, only holds one meeting each Sunday, and that in the afternoon. This has been for many years, if not, indeed from the inception of the Society.

Quite a proportion of the membership living some distance out of town made the afternoon the most favorable time of the day to accommodate all the members.

We are looking forward to Anniversary time for a season of special interest, and are hoping to be able to have Mrs. Ada Foye with us at that time.

ELLA WILSON MARCHANT.

TO THE SPIRITUALISTS OF STATE OF INDIANA.

The State Convention of Spiritualists of Indiana, has been called to meet in the Madison avenue Spiritualists' Temple, at Anderson, Indiana, February 26, 27 and 28, 1904.

The purpose of this Convention is to organize a State Spiritualist Association.

Every local society in the state is earnestly requested to send delegates to this Convention. Where it is impossible to send delegates, societies should send instructions to the Credential Committee, or to the undersigned, to have proxies appointed to represent them in this most important Convention.

Each society will be entitled to one delegate to represent its charter, and one for every ten of its members.

A society of ten members will be entitled to two delegates; one of twenty members three delegates; one thirty members four delegates, etc.

There will be three sessions daily, as follows:

Friday, February 26th, 10 a. m., 2 and 7:30 p. m.

Saturday, February 27th, 10 a. m., 2 and 7:30 p. m.

Sunday, February 28th, 10 a. m., 2 and 7:30 p. m.

The morning and afternoon sessions of Friday and Saturday will be devoted to the business of the Convention. The evening sessions of Friday and Saturday, and the three Sunday meetings will be devoted to lectures, music, recitations spirit messages, tests, etc.

The best of talent has been engaged as the following list of speakers and platform test mediums will show: Prof. H. D. Barrett of Boston, Mass., president of the National Spiritualists Association; Rev. E. W. Sprague, Jamestown, N. Y.; Mrs. C. A. Sprague, Jamestown, N. Y.; missionaries of the N. S. A. Thomas W. Smith, Andersen, Ind.; Rev. Gardner Haines, Anderson, Ind.; Dr. Ida A. Griffin, Terre Haute, Ind. Others are expected.

Mrs. Flora Russell, of Alliance, Ohio, whose sweet voice has gladdened the hearts of thousands of

people at the N. S. A. Conventions, and at the Spiritualist Camp Meetings, will be present during the entire time of the Convention.

Prof. J. A. Wirtz will have charge of the music, and a rare treat is in store for the lovers of good music.

The Anderson friends will entertain the delegates in their homes, so far as they are able to do so. There are plenty of good hotels, and restaurants in Anderson where board may be obtained at reasonable rates.

This will be one of the most important meetings ever held in this state, and with the talent secured must be one of the best ones. Let every Spiritualist of the state, who can do so, whether a delegate or not, arrange to be present, thus helping to make the meetings a grand success.

E. W. SPRAGUE & WIFE,
N. S. A. Missionaries,
Address, Rochester, Ind.

AN APPRECIATIVE LETTER.

Another letter from Mrs. Mary T. Longley, secretary of the N. S. A. appears in this issue and should be carefully read by all Spiritualists for many reasons.

Mrs. Longley has shown herself to be in the right place, keeping herself posted on all important matters germane to the growth and interest of our cause, and possessing lucidity of thought and style in all her appeals for aid, financially and otherwise for the carrying on of the different work undertaken by the N. S. A.

Editor JOURNAL

We thank you for all your co-operation, and good words extended to the N. S. A., and especially so for your help in the mission of the N. S. A. Mediums Relief fund; we are sure that much is owing to you for your courtesy and helpfulness which we never fail to receive.

In my last letter I stated that a good soul in Arizona sends a dollar each month for the mediums fund; I should also have stated that Mrs. Mayer in Connecticut, sends a dollar for the same fund each month that her business receipts will warrant her in doing so, she has only missed one month since she began to report to us. Such faithful souls are worthy of all honor.

Since my last letter, we have received ten dollars for the mediums relief, which must have been called out from your aid in this good work. Words cannot express the good we are doing with the mediums fund—would that it contained thousands of dollars that the work might be greatly extended. The beneficiaries are more than grateful each month, in acknowledging the receipt of their money, they send heartfelt thanks and words of appreciation. Mrs. G. F. Perkins, Emeline, the veteran and now helpless medium has been placed on the list. In receipting for the first monthly payment of this money designed for the benefit of his companion Brother Perkins writes of the great relief this aid will be, that he is beginning to think, Spiritualists are the most generous people in the world—some of us should blush at such unmerited praise—and he concludes his letter by asking what he can do for the N. S. A. to earn the money we are to pay to his companion.

The N. S. A. also sometimes gives temporary aid to mediums who are not wholly unable to work, but who need a little assistance to tide them

over a sickness or some financial strait. One such, a well known veteran medium, who has herself often assisted some needy person, has been incapacitated from work for a time owing to an accident. The Executive Board knowing it to be a worthy case, appropriated twenty dollars to her needs—here is her response to our letter and the money.

January 16, 1904

Received from the National Spiritualist Association \$20 for which receive my heartfelt thanks—from my spiritual guides, Ditto; may God bless you all. I am encouraged to live and use my mediumship for good. I am so surprised at the large sum, I cannot herein express my feelings to you, I pray that I may be an instrument in God's hands to do much good in the future. I shall use this money for rent this winter, I did not know how I could live as I have suffered so much, now I see; angels will help you.

If any one who is at all spiritual and who can spare a few dimes or dollars for the mediums fund—who has not already done all possible in that direction—can read such a letter of gratitude as the foregoing, and not at once send an offering of money to this work, we believe

such a one must be lacking in the true instincts of human brotherhood.

By the way, a word as to Lyceum work—Brother John W. Ring of Galveston, Texas is general superintendent of Lyceums under the auspices of the N. S. A. His Lyceum paper should be in every spiritual school, and he should be encouraged by every true Spiritualist. I perceive that of late some of our workers are disposed—through the papers—to criticize the N. S. A. that it has done so little for lyceums. Let me remind these friends, that a National Lyceum Union existed a few years ago, that it was officered by unselfish and competent lyceum workers; that they did their best to enthrone the Spiritualistic public, that they received so little encouragement from the public, they became disheartened; that the N. S. A. did its best from this office to help on the work, all to no avail. If we cannot get Spiritualists to take an interest in the lyceum and to send their children to such a spiritual school, or to aid in organizing such in their locality, the fault is with the public at large and not with any institution.

Sincerely yours,

MARY T. LONGLEY,
Sec'y N. S. A.,

CLAIRVOYANCE—A Fact

Spiritualism Demonstrated.

Unfold and express your own divine and psychic powers. You are Clairvoyant? Why not realize, when you can do so without going into a trance or insane? Take the Discovery which a Master brings you which enabled him to pierce the veil of sense, prove immortality, see and converse with spirits, become a flying soul, read the crystal, find lost or hidden treasures, become an adept, magician, necromancer, mind reader; obtain second sight so as to be able to see at a distance.

You can earn a living by learning the secrets contained in this book. Mark me! I know what I say is true! Thousands of copies sold. And thousands of souls seeking for the Light that never Fails Here is the secret.

RECENT BOOK NOTICES.

Mr. Grumbine has clearly and logically presented his subject in a manner at once simple and profound.—"Suggestions."

"Your work is marvelous, epoch making."—Lillian Whiting, Boston Correspondent to Chicago Inter-Ocean.

"A remarkable book. Originality and depth of thought, combined with perspicacity, characterize every page. It is evident in every sentence that this volume is the offspring of inspiration."—Progressive Thinker.

"I consider the book on Clairvoyance a most remarkable and practical work on development. It harmonizes well with the Hermetic Schools of Philosophy, in which I learned the mysteries of adeptship."—Prof. George W. Walrond, Astrologer.

"It is the best work on the subject of Clairvoyance thus far, and points out an alluring goal of true spiritual development."—Mind, New York City.

"It is a revelation"—Light, London, Eng.

"There has recently appeared in print an important and most instructive volume on 'Clairvoyance, Its Nature, Law and Unfoldment,' from the truly inspired pen of our gifted brother, J. C. F. Grumbine, who writes as the exponent of the *Spiritual Order of the White Rose*. The lessons which constitute the volume are of great use and interest to all who desire to familiarize themselves both with the clearest scientific view of Clairvoyance yet presented to the reading public, and the most efficacious means of developing the faculty in themselves by means of a series of simple and very practical experiments, which many of Mr. Grumbine's students in various places have found highly beneficial in many ways, besides being conducive to attaining the central object for which they are designed.

All sincere students of the psychic realm will do well to read and study this excellent volume.—W. J. Colville. The Banner of Light, Boston.

Send P. O. Order (payable at Boston, Mass.) to J. C. F. Grumbine, 1285 Commonwealth Ave., Boston, Mass. Price \$2.00

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Auras and Colors; An Esoteric System of Teaching, concerning Halos, Aureolas and the Nimbus. Paper. price \$5.00

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"ALICE" MESSAGE CORNER

Mrs. Anna L. Gillespie, Medium.

Sarah Wilson—It has been but a short time since going away from earth-life but O, how much I have found to learn even in this short time.

The meeting and greeting of old friends, the rest and comfort of it all, no tongue can tell.

I did not suffer just as I made the change, but felt dizzy for awhile, and strange, but soon all this was changed, and I found youth and strength once more.

Give my love to the friends of San Jose, and to Mrs. Cowell, and all who knew me.

Nellie Baxter—A slender girl comes now, with long fair hair, and blue eyes, and a wonderful sweet voice.

She is singing a song now, and I can hear this "Mid the green hills of New Hampshire" and then she hands to me a tiny card on which I see written Lovell, and says they will know and be glad to hear from her.

The sleeve of one of the dress is fastened with a tiny moonstone pin and this was to be the signal that her friend would know it was indeed Nellie.

The message is only the song, but it will mean much to the one who is waiting.

Edna—This is all I hear: I want to send word to Edgar and Aliee.

Tell them this is a little new, to me, as I never tried to send word this way.

Tell them I will and do help them, not only in the circle, but at home as well.

The dear ones are all with me we send love to all.

Henry Hastings—It has been a long time since I left the body, but have only just woke to a care as to whether I send word or not.

It is so different from all I had expected. I had thought of sleep till the trumpet should blow, and here I am awake and it looks life living. I cant understand it yet.

Tell brother Jacob and Uncle Henry they are on the wrong track and to get ready to work, not sleep.

Mary Chase—An elderly lady with gray hair and thin face, is now seen, she only desires to send her name to her husband, as he will be glad to know she still loves, and is with him.

She speaks of Lucinda and Martha as being with her, and now I see a little boy in dresses, about three years old, whom she calls Karl.

If you want books on Spiritualism, Theosophy, Astrology New Thought, or Liberal Thought, send for the Philosophical Catalog for 1903, free

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J. MUNSELL CHASE,
EDITOR.
Assisted by an Able Corps of Special Contributors.

SAN FRANCISCO, FEBRUARY 6, 1904

A WORTHY APPEAL.

NEWSPAPERS AS EDUCATORS.

When we consider the great advantage of newspapers as educators, can't we get up a club for the purpose of raising money to be used in circulating Spiritualist papers in non-Spiritualist families for as it is the non-spiritualists whose eyes we wish to get open to the light.

There is no better or more economical way of doing it than to send the family a Spiritualist paper, for at least one quarter or 13 weeks, as in that time in most cases it would make an impression upon some if not all the members of the family.

And what could a person who has money to spare, do with it, in their advancement in the spirit-world or world to come, than to use it in promulgating spiritual knowledge among his fellow man, and getting their eyes open to the light and blessing of Spiritualism.

And will he not see the great benefit rendered by his money thus expended in his own advancement in all time to come.

I consider this a matter of great importance to those in the present life, and will some of our well developed mediums lend their assistance in this work, by giving a seance for this purpose, to obtain if possible, communication from the spirits of men of known veracity and intelligence during life.

Men who had the confidence of the people of their time, for example, as Paine, Jefferson, Morris, Franklin, Gerrard, Webster, Janey, Lincoln, Vanderbilt, Gould and others, and obtain their opinion from the spirit side of life.

First, is Spiritualism as now taught by Spiritualists true, and would it be better for their advancement in the spiritual world, for those who have money to spare, to spend it while in this life, in the enlightenment and advancement of their fellow man in this world in spiritual knowledge.

Or use it for the benefit of the christian churches, or leave it, to be spent by their heirs and legacies, after their death.

Which is best for their advancement in the spirit world. Let us have their opinion in this important matter, in which we are all interested.

And when the opinion of such spirits is obtained upon this subject, will the medium obtaining it please forward it to the PHILOSOPHICAL JOURNAL, for publication that we may all have the benefit of their knowledge and experience.

And when the great work of spiritualizing the people can be accomplished and we have a majority of Spiritualists at the poles, then a knowledge of Spiritualism and mediumship will be taught in our public schools.

A true knowledge of communicating with the spirits of our fellow man gone before will be known to everyone, and a true knowledge of the life beyond death will be known throughout the world.

A condition of things which all true and honest persons would like to see.

Such knowledge would be worth more to our fellow man here on earth than all the money in the world.

Then why should not every person with money put their shoulders to the wheel and use their money in the accomplishment of this grand work and duty to our fellow-man.

J. I. HOLLINGWORTH,
Winchester, Va.

A SOCIAL EVENING WITH THE PEOPLES' CHURCH.

The Sunflower hall, 305 Larkin street, was filled on Monday night the 1st inst with a cheerful and happy people.

The hostess Mrs. Norton and Mrs. Prahl furnished a fine entertainment, including refreshments, which was thoroughly enjoyed by all present. Mr. and Mrs. Fred C. Manchester being present, it became known they were to leave the city on the morrow to take up their abode at Angels Camp.

A portion of the evening was devoted to short talks from Mr. E. W. Briggs, Mrs. R. S. Lillie, Madame Florence Montague, Mrs. Anna L. Gillespie and others, each paying a well merited commendation for their untiring services for the benefit of the different associations in this city. All joined in wishing them "God Speed."

The amusing portion of the evening consisted in passing to each person, a slip of paper, upon which they were required to write five lines of poetry (?) each line to rhyme with the one preceeding it. Prizes were offered to the winners.

The contest was begun, and with great earnestness, all were delving down deep into the recesses of (to them) unexplored field of knowledge.

When time was called, each one was called upon to read their own; which in turn caused much merriment. For there was great profundity of thought and emotion.

And it may be safe to say, that such effusion of imaginative thought probably, never was before displayed among the same number of people.

To give all their due, we might add that Mr. E. W. Briggs told a story in a pleasing manner and Mrs. A. E. Wood distinguished herself as a soloist.

PEACE.

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Is it not true? Yes. I find it so, and so will all who pray in the right way, for it, be sincere in your asking and your answer will be given thee in like manner.

None of us pray enough or with the right spirit. Let us become more humble and have that peace of mind if we expect to receive the everlasting light and peace from on high, that rules the whole universe if, only realized by man.

Let us set aside our selfish nature and let us become more practical in our daily lives, to all humanity, live for one another, we must do this, if we want to follow Christ's example.

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SAN JOSE NEWS.

John Slater the medium's friend, will in the near future give a benefit for Mrs. Hendee Rogers, let all of her friends in the Garden city turn out on that occasion.

A fraternal letter was received from Mrs. H. A. Griffin a former resident and estimable medium of San Francisco in which she reports an improved condition of the cause in the Union society made so by the successful ministrations of Mr. and Mrs. Allen Franklin Brown missionaries of the Cal. S. S. Association. She mentions that our veteran and faithful worker Mrs. Hendee Rogers is in a feeble condition, patiently waiting for the summons to go higher.

Joseph Murray of San Jose, called at the JOURNAL office and left his good wishes. We are glad to receive such calls.

SECRET OF PERPETUAL YOUTH.

Some one once asked a woman how it was that she kept her youth so wonderfully. True that her hair was snowy white, she was eighty years old; and that her energy was waning; but she never impressed one with the idea of age, for her heart was still young in sympathy and interests. And this was her answer:

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"I did not expect too much of my friends.

"I kept my nerves well in hand and did not allow them to bore other people.

"I tried to find any work that came to my hand congenial.

"I retained the illusions of my youth, and did not believe 'every man a liar' and every woman spiteful.

"I did my best to relieve the misery I came in contact with, and sympathized with the suffering.

"In fact, I tried to do to others as I would be done by, and you see me in consequence, reaping the fruits of happiness and a peaceful old age."

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Mme. Florence Montague expects to leave for London, England sometime during next month. See the JOURNAL, for further information.

The Board of Directors of the Peoples church have issued a card announcing the subjects of discourses to be given by Madame Florence Montague on Sunday evening, February 6, and by the pastor Mrs. Anna L. Gillespie, the remaining Sundays of the month. The card may be had from the members.

Cal. S. S. Association.—The executive Committee of the Board, will meet at headquarters, 305 Larkin street, on Saturday evening February 6, 1904.
W. T. JONES, Secretary.

The Medium's Protective Association will give a Valentine Party at Sunflower hall, 305 Larkin street, on Saturday evening February 13, a good time is assured. Mrs. E. G. Howe is chairman of the committee.

A Grand Concert.—A repetition of the "Old Folks Concert" given some months since in this city will be held on the 18th of this month. The rehearsals already had, show great interest with every indication of a grand success. Get a good ready for the event, and be sure that you are there to enjoy it. Scottish hall, 107 Larkin street, February 18th 1904.

Au-revoir.—The departure of Mr. and Mrs. Fred Manchester for Angels camp, where Mr. Manchester has a good position awaiting him, is a source of genuine regret to his many friends in the city. He will be much missed in the Peoples church, where he has sung since his return from the East, and has always entered heartily into all the work of the Church, and League. It is to be deeply regretted that his health is failing him and hope the mountain air will bring him renewed strength. He never was very strong and during the last few months he seemed to lose ground a little, but he is hopeful that he will soon be well. His mediumistic powers are steadily growing stronger, and it would surprise many to know the wonderful manifestation could come through one so frail. He and his fair young girl wife leave only friends when they depart to their new home. May they soon come back well and happy to us, and his mother Mrs. Gillespie, who is to be much complemented on having a family who cooperate with her, in all her work.

The Peoples' Church.—The pastor, Anna L. Gillespie, the officers and members of this society were exultant over their great success last Sunday evening, after the presentation of the "Illustrated Lecture," entitled "The Spirit of 1904" interspersed with illustrated songs and readings. The program was rendered as

follows:—Opening hymn "Joy to the World," invocation by Mrs. Anna L. Gillespie, illustrated song "Always in the Way" by Mr. Fred Manchester; slides Peoples church; board of directors; social announcement; program February 7, 1904; illustrated reading, "The Journey of Life" by Miss Leah Ford; illustrated song "Holy City" by Mr. J. Shaw Gillespie; illustrated lecture, "Spirit of 1904" by the pastor Anna L. Gillespie; illustrated song, "Ben Bolt" by Mr. Fred C. Manchester; hymn "Only Remember" by the audience; benediction by the Pastor.

This closed one of the most interesting services in the history of the church. As the audience was leaving the hall there were many acclamations of approval heard. There is a feeling of good will, and an atmosphere of harmony pervading this society as evidenced by the deep interest taken in its welfare by its individual members. The success of this entertainment is greatly due to Mr. Fred C. Manchester, who furnished the illustrating machine and also the general supervision of producing the many beautiful views upon the canvas, also to his estimable wife who assisted him in the management of the slides. The financial success is due to all, whether members or friends for their kindness in disposing of tickets. The net receipts of the entertainment will reach \$40.

It has been decided to give a similar entertainment the last Sunday in March. Of which, due notice will be given.

Progressive Spiritualists.—A fine audience attended the meeting of the Progressive Spiritualists in Covenant hall, Odd Fellows building Sunday evening January 31. The subject of Mrs. Lillie, was of the Occult and Subtle Laws of Life. The nature and constitution of man, as soul spirit and body, and their interrelations, and was deeply interesting. The music by Miss Severance and the choir was excellent, consisting of a trio by Miss Severance and Messrs. Koch and Wadsworth, followed by a Zither solo by Mr. Koch. Among the strangers in the audience was Mr. David Craig a former president of a Boston society, over which Mrs. Lillie once presided. Mr. Craig being called upon and introduced by Mrs. Lillie, responded with a few felicitous remarks. Mr. and Mrs. Craig are enroute to the Southern part of California and to their old home in Boston. Their present home being Port Angeles, Washington. These meetings are free. All are welcome.

The Ladies First Spiritual Aid Society are arranging for an entertainment and supper on Wednesday, February 10.

As this society is a progressive one, they will endeavor on this occasion to eclipse all previous efforts. There will be a literary treat after the business session. A fine supper from 5:30 to 7:30 and an entertainment consisting of music readings, etc., of a high order. All are welcome.

THIS TESTIMONY.

Will surely interest many readers of the PHILOSOPHICAL JOURNAL.

James G. Gray, Gibson, Mo., writes about Drake's Palmetto Wine as follows: I live in the Missouri swamps in Dunklin County and have been sick with Malarial fever and for fifteen months a walking skeleton. One bottle of Drake's Palmetto Wine has done me more good than all the medicine I have taken in that fifteen months. I am buying two more bottles to stay cured. Drake's Palmetto Wine is the best medicine and tonic for Malarial, Kidney and Liver ailments I ever used or heard of. I feel well now after using one bottle.

A. A. Fielding, Knoxville, Tenn., writes: I had a bad case of sour Stomach and Indigestion. I could eat so little that I was "falling to bones" and could not sleep nor attend to my business. I used the trial bottle and two large seventy-five cent bottles and can truthfully say I am entirely cured. I have advised many to write for a free trial bottle.

J. W. Moore, Monticello, Mo., makes the following statement about himself and a neighbor. He says: Four bottles of Drake's Palmetto Wine has cured me of Catarrh of Bladder and Kidney trouble. I suffered ten years and spent hundreds of dollars with best doctors and specialists without benefit. Drake's Palmetto Wine has made me a well man. A young woman here was given up to die by a Minneapolis specialist and he and our local doctors said they could do no more for her. She has been taking Drake's Palmetto Wine one week and is rapidly recovering.

The Drake Formula Company, Drake Bldg., Chicago, Ill., will send a trial bottle of Drake's Palmetto Wine free, and prepaid to every reader of the PHILOSOPHICAL JOURNAL. A letter or postal card is the only expense to get this free bottle of Drake's Palmetto Wine.

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Dr. Nellie Beightle

having returned from the East, begs to announce that she has leased an entire floor in the Marion Building, 110 Geary street, over Kasts' Booterie, (one block from Kearny and Market streets) where she will be pleased to see her former friends and patients. Telephone, Main 1163. Formerly in Emma Spreckels Building, 927 Market St., and Callahan Building, corner Jones and Market Sts.

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Mrs. MASON JAMES, will give Psychic or inspirational delineations with Advice to correspondents. Address with stamp "Diamond" P. O., Alameda Co., Cal. Treatments given for Health and Prosperity. Office hours: 10 a. m. to 4 p. m. daily except Saturday and Sunday. Fruitvale avenue, S. E. corner Pleas. ant street, Fruitvale. Phone Vale, 901. Electric cars pass the doors.

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NOTICE.

Any one wishing to know the whereabouts of the widow of John Brown, Sr., the medium of the Rockies, will please address,

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Spirit Artists.—I received my spirit photographs yesterday and to me I must say this is a revelation. I fully recognize all five faces upon them as my nearest and dearest friends in spirit, and such evidence reveals to me beyond a doubt our future existence.

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VOL. 41.

W. T. JONES
EDITOR

SAN FRANCISCO, CAL., SATURDAY, FEBRUARY 13, 1904.

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Between 10 & 11th-Sts.

No. 7

MOTHER.

Emma D. Pitts.

Here beside me is my mother.
Though her form I do not see.
Dearest she than any other,
Wafting incense over me;
Incense from the life eternal,
And she brings me peace untold,
From the arch of the supernal;
And about me doth enfold.

Loving arms, yea, true and tender,
And this place is glorified,
As she whispers of the splendor
True hearts find beyond the tide;
As she tells me of the beauty
Mortals ne'er can understand—
"Recompense for all life's duty,"
In that radiant happy land.

And she tells me of the flowers:
Thornless roses blooming there,
All within immortal bowers,
And they grow in love's pure air.
Stay beside me, O, my mother!
Though thy form I may not see,
Dearest thou than any other.
Stay, thine own doth long for thee.

BORDERLAND

THE ROOTS OF LIFE.

J. P. COOKE.

In what is our soul rooted? We look abroad and behold everything that lives has a root. The plant draws sustenance from two worlds; a world of darkness and a world of light, and as much from one as the other.

Even the air plants that seem to live on the light and atmosphere, still drawing their nourishment in part from tangible substance, they pine without moisture, and must have something to cling to, though it be no more than a piece of charcoal or decaying wood, or a mossy stone. The higher the growth upward, the deeper the roots downward or outward.

The violet is easily uprooted but the oak that overshadows an acre and takes in the sunshine of the whole heavens, and is strengthened and refreshed by all the winds that blow has a subterranean forest of roots stretching out for furlongs

great branches that grasp and appropriate the vitality that ages have stored up in the earth.

All the force of man will not start a mountain pine. The tempest of the winter strips off its dried leaves. Even the earthquake does not loosen its fibres. It is an organic thing; a piece of nature; the upper world of light and glory clothes it annually with the splendor of a creation. The dark, under-world, cloudy, unseen, secret but full of living forces pours into it the products of the plant for a thousand generations.

This affords an analogy to the life of man. Every man and woman has a root; and the grander the growth of human qualities the deeper is the root.

According to the height of the character is the depth of the source whence it draws supplies. The shallow man has a superficial root his fibres strike no deeper than his accidental circumstances.

Another man has a deeper root going down to his ancestors, he is like a leaf on a family tree, he is proud of their blood in his veins, they did something worth while, even if he has not.

But suppose a man to strike down his roots lower than this, below family, clan, tribe or country, down into human nature itself, his branches spreading far out and high up into the inner life of the air.

He does not ask whether his neighbor be French, German or Irish, but whether he be really human, not a beast in human form, but a spiritual man.

Such a man has real roots, he penetrates a principle and draws life from noble ideas, his sympathies are world wide, he can surrender himself to a cause.

The question for him is: Is it true? Is it just? Is it right? Deeper and higher than this he can not go, his tendrils seek the primal soul of all life, he draws sustenance from the spirit, yes, from the spirit of truth.

Thence he draws his revelation: His intuition grasps the eternal ideas. There is one who strikes into the core of things, who is proof against tribulations, sorrows, temptations: No tempest can un-

seat him, "his soul dismounts the highest stars," he sees the eternal quality of the spirit! his soul is stirred.

It is by revelation alone that the soul perceives that it is not the body, it is quite different, that it is not the senses, nor the mind, that it forms no part of the changing world, but it is and always has been the real, the true, the self, that is pure spirit, the light of intelligence.

Now the question rises, how did this "real" (the soul) become phenomenal? How could any portion of the infinite become changed into the finite or temporal? How can the temporal be changed back to eternal again?

The cosmic spiritual life is one and all, it is the light of life, the inner life and intelligence of every creature, and in structure there can be no other. The inner one who folds out through matter into the manifoldness of nature. This is absolute spirit nonism.

There is of course a great difference between saying that all creatures have their true being in the cosmic spirit and saying that all things as we see them are God.

The true inner life of each being is held by God's attraction and vitalized by God's breathing on it breath by breath. All is held by the great laws of attraction.

As soon as we say there is a phenomenal world, we tacitly imply the opposite or nonmenal world of spirit.

It is easy enough to create a nonmenal world. It is no more than to apply to our experience, the law of causality and so say, "There must be a cause for everything and that it is the absolute one, mind or spirit of cosmos."

But the real problem remains how did the one ever become changed into an effect? How did the absolute become relative? The nomenal became phenomenal?

How was conscious, soul and knowledge created into man? Let us look at the plans of life, say from the fish up to man.

We may trace the foot prints of creation through astronomy and see how suns and planetary families are created, conditioned, brought into knowledge, and become breeding grounds for souls.

Next we may trace in Geology, the transformation of the globe, the earth, until it becomes a rough habitat for man, pre-historic man.

We may follow the evolutionary sciences in the various departments of knowledge noting man, until we see the inner soul life of intuition groping as it were, its upward pathway back to the great primal soul of cosmos and recognizing its divine creator and soul parent.

The living centre from whence it came, whose breathing gave it a soul.

All the way up we may note the controlling attraction of that inner light and life.

Of course it took a long time before the human mind could bring itself to confess its utter impotence and ignorance, its essential asceticism on this point.

It is extremely interesting to watch the various efforts of the human mind in the oldest parts of the world to solve this greatest and oldest riddle of all.

The ancients Vedantists of India, I think, came nearest to it in their conclusion. "A spark of the infinite life." "That art Thou." "A breath, a vibration from the inner soul of all." The transcendental experience and perceptions of modern sensitives have verified by experience, the truths which they arrived at by reasoning and intuition.

As those old teachers said: The inner life is bodiless within the bodies.

Friends, though dwelling in the body, the "atman" (soul) or self does not act and is not tainted. It is unchanged and unchanging amid all the changes of the world.

That soul is the "perceiver," that is the God within you. Never do aught that will offend your spirit, that your soul disapproves.

This soul is bodiless and wanders forth, on the electrical principle which suffuses all nature.

The modern spiritual man, sends his roots below the surface of the ancestral mind till they touch the secret core of inspiration in the heart of the race, his branches spread up into the light and the holy electric air of the living

God. There, with the exquisite chemistry of a noble soul, a child of the heavenly spirit, he finds the day springs of the spirit of life. The eternal truths of the real life. He draws spiritual nourishment from every available source.

The true, faithful, modern man, sinks his shafts below sect, church, Bible, old or new, below sectarian experiences, down into the secret places of the knowledge of nature, on the treasures of thought, and by all this he tries to live, to work and help his fellow man to solve the great problems of life.

His head erect, he breathes the air of the Holy Truths of Being, his feet firmly planted on the earth, he is "rooted and grounded in love."

A GENEROUS OFFER AND A CALL TO SPIRITUALISTS.

To The Spiritualist at Large:

A generous offer has been made by a prominent Spiritualist to give One Thousand Dollars to the Mediums Relief Fund of the N. S. A. for the benefit of aged and needy mediums, provided the Spiritualists at large contribute another Thousand dollars to the same relief fund, by the first of June.

The N. S. A. is now paying out a large sum monthly in pensions to worthy mediums; the calls for aid cease and the fund is constantly being depleted.

Let every generous soul, who has not already done all it could for this object, kindly send contributions, large or small to the following address; each will be acknowledged with thanks.

MARY T. LONGLEY.
Sec'y N. S. A.,
600 Penna ave., S.E., Wash., D.C.

AN INTERESTING BOOK BY R. A. DAGUE.

BY R. S. LILLIE.

I suppose all readers of the JOURNAL are quite familiar with Mr. R. A. Dague of Alameda, Cal., through the valuable articles which have at times appeared from his pen.

Notably among these was one appearing not long since entitled "Is This A Christian Civilization," this article is a fearless arraignment of society, with some of the shams and follies held up to view, in such a way as must be productive of great good.

A new work has recently been published by Mr. Dague; a story entitled, "Henry Ashton" a thrilling story of how the famous co-operative commonwealth was established in Zealand.

Mr. Dague in writing this story is not drawing upon imagination

but is describing what he has seen on a fertile and beautiful Island inhabited by more than one million of highly intelligent people, where, in their institutions and methods, they are solving the problems growing out of the relations of, capital and labor, and have in successful operation a socialist government such as many are looking forward to in the future of our own country, when the higher teachings of equality, justice and right, taught by the spirits and endorsed by advanced minds on the earth plane, shall become embodied in our institutions.

In this work is woven the higher ideal and spiritual teachings of love, fraternal fellowship, good will and human brotherhood, for which Mr. Dague is noted and for the establishment of which he is devoting and has done, his time, his talent and means.

This is an excellent book to be put in the hands of such especially who read a story, when perhaps they would not read articles or works entirely devoted to these ideals.

The book has met with a warm reception and has received high encomiums from the press.

Mayor Eugene E. Smitz says: "Henry Ashton is interesting in the extreme. All who are interested in the great struggle of labor for better conditions should have this book."

Rev. Father Thomas McGrady says: "I consider Henry Ashton an excellent contribution to the cause of truth and justice."

Hudson Tuttle says: "The author of Henry Ashton is a distinguished attorney, ex-senator and author of various works on the relation of capital and labor."

His latest work Henry Ashton is timely, he weaves his ideas of social reconstruction into a story, itself holding close attention."

Emphatic words of praise are given by Dr. J. M. Peebles, J. Stitt Wilson and many others of the newspapers and magazines are speaking of it in the highest terms.

Dr. Peebles says: "It is morally uplifting bless its author and the book, to which we feel to say a hearty Amen."

The book can be obtained at the Philosophical Journal office, 1429 Market street, or of the author 1045 Regent street, Alameda.

PLEASE TAKE NOTICE.

All remittances for subscriptions to the PHILOSOPHICAL JOURNAL, and advertising should be made payable to the **Philosophical Publishing Co.** By Postal or Express Money Orders and Bank Drafts. Postage stamps will be acceptable in sums of One dollar or less. ~~Do not~~ Omit personal checks.

A CHANGE OF MANAGEMENT.

Mr. J. Munsell Chase having resigned as Manager of the Philosophical Publishing Co. and as Editor of the Philosophical Journal.

Mrs. A. E. Wadsworth has been appointed acting manager and Mr. W. T. Jones, acting editor. In assuming these duties, we are not unmindful of the responsibilities undertaken.

While we make our bow to the many old friends, old subscribers, and readers of the JOURNAL, we hope and trust we may receive from all the same kind treatment, sympathy, consideration and co-operation as has been shown to our predecessors.

It will be our aim to treat every one fairly and courteously and thus merit their kind and hearty cooperation, all working together, and endeavoring to make the Journal a worthy organ of the cause of Spiritualism on the Pacific Coast.

ON LOVE.

ARTHUR F. MILTON.

Love is God, therefore it is infinite.

Love is human, therefore it is finite.

Love is a principal, therefore it never dies.

Love is a passion, therefore it passes away.

Love is affection, therefore it has moods.

Love is sympathy, therefore it needs an object on which to centre itself.

Love is a disease, therefore curable.

Love is a mania, therefore incurable.

There is animal love, sexual love and spiritual love, therefore it can be qualified.

There is a form of love that can be purchased, therefore it is a commodity.

There is true love, and that which is false, therefore it can be analyzed.

There is a divine love, which is preached about but not understood.

There is a form of love called charity, but comparatively seldom exemplified.

There are other forms known as benevolence, generosity, humanity and philanthropy, largely extolled by those who feel its want the most.

But the love which exceeds all in practical application is a mother's love.

Please note—The November 14, 1903 issue of the PHILOSOPHICAL JOURNAL has been exhausted. We need six copies, if any of our subscribers can spare them they will confer a favor by mailing them to this office.—Editor.

TIME.

MRS. C. K. SMITH.

Time is not counted by years, but by what a person while living has accomplished or become.

A man may live on this earth a hundred years and be little more than a vegetable, and possibly less useful.

He has breathed, eaten and slept, but has never thought.

His brain not fertile enough for weeds, no fruit ripens on such a human shrub.

His living in the world has made no one better, has done no good, only harm in a negative way.

He has left undone the things he ought to have done, and there is really no health in him.

It is a fact that no person can live in this world without increasing or diminishing the sum total of human happiness.

No man liveth unto himself alone, every person he meets will be better or worse for his influence.

We are forming characters for eternity, not only our own, but helping to form the character of all about us, there is no getting rid of the influence we exert whether active or slothful.

How each one spends his time, even in the simplest matters, has due effect on others, even tidy or untidy housekeeping stimulates or lessens some one's ambition in that direction.

No one can so isolate himself as to be without influence, either beneficial or otherwise, and how comfortable it makes one feel to know that he has helped some pilgrim on his journey through life.

By making others happy is the way to build up our heaven here.

We need not wait for death to reveal our heaven, we can just as well have it here and now.

FRATERNAL GREETINGS.

EDITOR JOURNAL:

We send you many good wishes, for the New Year, and with them an offering for the Philosophical Journal in the interest of harmony.

It seems to me we need peace in our ranks, more than to increase our numbers, or to build temples, and this peace must come through the individual efforts, and unfolding of each person.

Is this not so?

Give us an editorial on the subject please, we, who are isolated, and in small places, want the benefit of your larger experience.

Yours truly,

JESSIE S. PETIT-FLINT.

Wanted.—One copy of "Heaven Revised" if you have one for sale or to loan, you will greatly oblige the Philosophical Publishing Co., by mailing same to this office, 1429 Market street.

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same.

HOLY GHOST.

BY DR. COWAN

"And as I began to speak"—Acts 11 15.

It is not surprising that with the remarkable manifestations of spiritual power, that characterized the apostolic period, the great ignorance then prevailing as to the nature of this power, should betray itself in the writing recording or treating of the events then current, in which spiritual agencies were actively present.

In this want of knowledge, we find the explanation of the indiscriminate use of the different terms by which they designate the agencies engaged in producing spiritual manifestations, often of precisely similar character, even as their fathers had done before them.

The phrase "Holy Ghost" "Holy Spirit" "Spirit of God" the "Spirit" etc., appears to have been used without consideration as to the peculiar fitness of one appellation above another, in accounting for the spiritual agency in each case, and it is impossible to detect any distinctive meaning in the terms used and it is quite evident that the writers themselves employed these without any such understanding.

This want of knowledge by the primitive Christians, of the modes of operation of spiritual power, and of the agencies concerned, and the disposition to magnify the manifestations of this power by human spirits or angels into the direct intervention of God himself, also characterized their successors in the church, so that we find even where the New Testament writers have attributed certain influences or manifestations, to the proper agency, namely, that of spirit.

So that at the present time it is the generally received opinion in Christian church, that all manifestations of spirit power recorded in the Bible, that were not diabolical, were produced directly by divine agency or by divine command: and various ways in which human spirits furnish evidence of their active and potent intervention in the affairs of men are virtually ignored.

When the Bible as a whole, so clearly sets forth to an unprejudiced mind, the agency and power of spirits, both good and evil, in influencing and controlling the speech and actions of men, it seems to be highly inconsistent for the church to attribute every spiritual influence where the agency is not definitely stated in the New Testament, to the "Holy Spirit" or the "Holy Ghost," assuming the latter to be what the church declares, it to be.

This error has always been pernicious, and with the fathers of the church, it led to the adoption of diverse opinions, some of which became incorporated in the established creeds, and are authoritatively taught and still adhered to by Christians.

Therefore, it is not strange that the church should find it impossible to solve what to it has ever been, and is now, impenetrable mystery, in the passage quoted above.

"And as I began to speak, the Holy Ghost fell on them, as on us at the beginning."

I can perceive only an exaltation of the spiritual and mental faculties such as often occurs as an effect of powerful preaching, or even of eloquent appeal to the sentiment of patriotism, neither can I perceive that by the terms "Holy Ghost" and "Holy Spirit," as used by these

writers, that it was generally intended to express personality, they were convertible terms, and were often used to express spiritual influence, and what would seem to render this view conclusive is, that the doctrine of the Trinity was unknown in the church until the second or third century.

Until that time all Christianity was of one mind with the scribe, when he said: "For there is one God, and there is none other but He."—Mark 12:32: and also, "and they were filled with the 'Holy Ghost' and began to speak with other tongues as the spirit gave them utterance." Are we not here justified in assuming that speaking with tongues was the principal, if not the sole evidence upon which the writer relied in determining that they were filled with the "Holy Ghost"?

They spoke, "as the spirit gave them utterance," as to this spirit, I do not perceive that the writer had any intervention to represent it otherwise than that of a human being, for such it undoubtedly was, and in speaking with tongues is of itself sufficient evidence, then the "Holy Ghost" beyond question also at various times, fell on the daughter of the late Judge Elmonds, for we have his testimony, well sup-

ported by others, that while under control, she spoke at least half a dozen languages.

I have also witnessed similar manifestations, therefore we must set down this claim for the specific operation of the "Holy Ghost" as is generally understood, as untenable, in acts 19 6.

Whereas in former passages it is said, they spoke as the spirit gave them utterance, they now spoke as the "Holy Ghost," dictated.

All this tends to show that the actuating cause in these different manifestations was one and the same, at one time called the spirit, and at another "Holy Ghost."

There is another point to consider, it was after Paul had laid his hands upon them that the "Holy Ghost" came on them, and they spoke unknown tongues, and prophesied.

Paul being an accomplished medium, through this process imparted to them of his personal magnetism, and rendered them accessible to spiritual influence—we should say; to the influence of disembodied spirits, and it is not at surprising that some of them should be controlled to speak with other tongues and prophesy.

CLAIRVOYANCE—A Fact

Spiritualism Demonstrated.

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Josephine Libby—I see a beautiful young lady now, she is young, and some way the earth-life holds so much for her still.

A condition of fire, and awful pain, comes with her, and the conditions are relative to her death.

She will try to send a message to her Father and Brothers; and still another one not a brother, but one who was dear to her in life.

The way is new to her, but she sends love and says: "I did not suffer as much as they thought, but O! was so frightened and did not want to die, but is all right now. I am happy in the new life, and hope soon to send another message."

Delos Kellog—I have so much to say I don't know how, but send this to Del's brother Roy, the message will bring myself soon, O! will some one help me to reach Alice, have comfort for her, soon. I cannot stay, but she will know.

Carrie Denison—The lady is not old but her hair is so gray. She seems like one who had been so sad, through much sorrow, and as I say this, she says: "yes and the sorrow was living trouble, not dead."

She has a message for her Aunt and cousin and desires they will send the message to the old home. The time is not long, when they too, will know that she can surely come, and that life has only begun when death opens the door.

Bertha is with her, and so is Mother Andreus, and all are learning the way back to earth, soon hope to send word to John themselves.

The singing of this lady, is of a peculiar kind, her voice is so low, almost like a man's voice. She is singing now, and says they will know it is she, by the song; "Rocked in the Cradle of the Deep."

John and Mary Kenedy—An elderly man and woman comes this way, the lady cannot see well, is assisted by her friend. He is not as old, but still is not young.

The tie is brother and sister. They come in answer to an appeal from some friends.

They speak after this manner, thee will see that we are still living and that the way was an open door, not a wall.

If thee should see friend Thomas Wilson and his wife Sarah, tell them we have kept the word.

It is not for us to remain, so will say that all is well with us.

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SAN FRANCISCO, FEBRUARY 13, 1904

A TIMELY WARNING.

*A thrilling incident in the life of
Madame Florence Montague.*

It happened in this very city of San Francisco, twelve years ago, in the autumn of 1892.

My husband was chaplain of the Sailors Home, the huge old pile, corner of Harrison and Main streets with which we are all familiar, and which was turned from a Marine Hospital into a benevolent Sailors Boarding House, though where the benevolence comes in at the present day, sailors might be at a loss to understand.

I was corresponding secretary of the Ladies Seamen's Friend Society (who lease the building from the government) and during the absence of the Chaplain, who was touring in the southern part of the state for his health, I attended to the duties of his office, as well as to my own.

Those duties were no sinecure at that period, for they included the dressing of punched eyes and noses that "Jack" received in his daily encounter with the men belonging to the Sailors' Union, the Home sailors being non union men, and things had reached a white heat climax between the parties at the time of the occurrence.

Threatening, anonymous letters to blow up the home, had been received by the superintendent Captain Melvin Staples, who with his charming wife, really ameliorated the condition of the sailor during his administration.

I shall skip as many details as possible, yet I am obliged to enter into a minute explanation now, or I could not make my point comprehensive.

The event occurred on a Sunday night, in the autumn of 1892. I do not remember the exact date, but as it is part of the history of this city, it can be easily ascertained.

I am a lover of sleep, and have never been an early riser; in order to protect my morning slumbers from the awakening rays of light, I placed the head of my bed close

to the window, the distribution of the room rendering that position the most propitious to obtain the desired result.

On that particular evening, though I felt the inclination to retire, each time I approached the bed, some influence held me back, and when finally, I had exhausted all the resources of my own society, both at the piano, and with an interesting book, I was about to give myself up to the night's rest, when I became suddenly possessed with the idea that I must move the bed from the window.

I was not a Spiritualist yet, and my knowledge of the occult was very slender.

Therefore, I combatted the inclination as unreasonable; and besides, I felt too lazy to make the change, but the thought persued me, and it was only with the greatest effort that I could command sleep.

I could no more than have lost consciousness, when I awoke at the sound of my own voice, saying: "You must get up and turn the bed."

Even that did not impress me beyond the fact that I must comply in order to get rid of the importunity of silly fancy, and secure the overpowering sleep, that at last invaded my kingdom.

I got up, and without even lighting the gas, I began to turn the bed, which removed it from the neighborhood of the window, but it was heavy, and I worked clumsily, besides, one of the wheels caught in the carpet when I got half way, and I was too sleepy, and not enough interested to proceed any further. Therefore, I left it thus at angles, that is, at the furthest possible distance from the window, then I fell asleep once more.

It may have been hours or it may have been minutes, when I realized consciousness returning under very extraordinary pressure all around my body, but particularly on my head, and when I fully took cognizance of my surroundings; it was in the midst of a terrific roar, followed by an indescribable crash.

Everyone here at the time will remember the attempt that was made to blow up the Home with dynamite on that particular night.

How a big charge was placed close to it, but the inexperience of the wreckers proved to be the safety of the old building, and its hundreds of inmates, though it was shaken to its very foundations, every pane of glass being smashed, cracking of walls, and in many cases, portions, of the masonry caving in.

A hole of twenty feet in depth stopped the traffic in the street for several days afterwards, and the explosion, not only startled the inhabitants of San Francisco, but was distinctly heard ten miles away.

The place where the head of my

bed had been was a mass of broken glass, mortar, and detached stones, as the window sill and a piece in the wall came down together.

The warning had simply saved my life.

CHARTERS APPLIED FOR.

A new organized society in Los Angeles, Cal., under the name of "The First Spiritual Mission" with upwards of twenty members.

And also "The Peoples Church" of San Francisco, with forty members have applied for charters, which have been granted by the Board of Officers and are now auxiliary societies of the California State Spiritualist Association.

STOCK FOR SALE.

MRS. ELIZA NEWMAN, widow of the late editor and publisher of the JOURNAL, THOMAS G. NEWMAN, has a few hundred shares of the Philosophical Publishing Co's. stock for sale. Apply at the office of the JOURNAL, 1429 Market street.

PASSED TO HIGHER LIFE.

In this city January 31, Harry Hitchcox, husband of Hattie Mayo Hitchcox.

Mr. Hitchcox leaves a wife, one son and two daughters, he was a native of England. He passed out very suddenly of heart trouble, while out riding.

Mr. Hitchcox was a man with very liberal and progressive ideas, a constant attendant on Dr. Rader's evening lectures for the past six years.

The funeral services were held Friday afternoon from Masonic Temple, Mission street, under the auspices of Mission Lodge F and A. M., interment Mount Olivet Cemetery.

The floral pieces were many, and very beautiful. Mr. Hitchcox had a large circle of friends having been in the employ of the Market Street Railroad company for over thirty years.

THINKLETS.

Being wrong at both ends are generally those who affirm as strongly as they deny.

The self-opinionated are most generally imposed upon by the opposites of the wise and honest of whom they are the most mistrustful.

Man can best understand causes by becoming causal himself—having less thought for the body than for the soul or permitting the soul (the cause) to rule.

Thinking with the soul independent of the brain may seem impossible to the uninitiate, but the conversion of water into ice also seems impossible to the equatorial savage.

Ignorance of the cause of our feelings or impulses, makes us all the more conscious of those in others.

We see what is wrong there, but fail to note that we are of the same material.

Self-knowledge makes charitable.
ARTHUR F. MILTON

THE LADIES AID SOCIETY.

At the business meeting of the society last Wednesday, they voted to assume full control of the Sunflower hall, 305 Larkin street.

Those wishing to secure the hall, for meetings, socials or parties, will please apply to the janitor of the building, Mr. Kennedy.

The supper and entertainment under the efficient management of Mesdames Wadsworth, Briggs, Johnson, Prahl and Mrs. F. Small, was in every way a grand success.

The excellent program was rendered by members of the audience, and which was thoroughly enjoyed.

BENEFIT SEANCE.

The meeting which has been held for the above purposes at 305 Larkin street, Sunflower hall, on Friday evenings for the past three months is to be continued and Mrs. Lillie who inaugurated the work wishes to thank all who have so kindly and faithfully taken part.

The committee appointed by the Ladies Aid society; Mrs. M. E. G. Howe, Mrs. Johnson and Mr. Jones were by request retained as a permanent committee and well and faithfully has their work been done.

Mrs. Howe acting as chairman, and Mrs. Johnson as secretary and treasurer assisted by Mr. Jones.

The mediums who have worked upon the platform have done so voluntarily with a spirit of love and good will and all anxious to assist coworkers in trouble and sickness, their work has been excellent each and every one, and by their efforts they have made lighter the burden of one who had almost broken down under the weight of care and the strain mentally and physically upon him, and Mrs. Perkins heart overflows with gratitude for the peace brought to her, as she expresses it.

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Opened their meetings November 1, at 8 p.m., Covenant hall, Odd Fellows Building, corner 7th and Market streets, San Francisco, with Mrs. R. S. Lillie as speaker, Miss Alice Severance, pianist. Seats free. All are welcome.

A Benefit Seance is held every Friday evening in Sun Flower hall, 305 Larkin street, by Mrs. R. S. Lillie, who is always ably assisted by excellent mediumistic talent and good music. Come, join in this good work.

Ladies' Aid Society business and social meetings every Wednesday at 2 p.m. in headquarters of the State Association, 305 Larkin St. Take elevator.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

California Sunflower League, meets 1st and 3d Thursday evenings of each month, Rooms 109-10, 305 Larkin Street, San Francisco, at 8 o'clock, p. m. Mrs. ELIZABETH M. CAMPBELL Sec.

The Peoples' Spiritual Church, Elk's Hall, 223 Sutter Street, San Francisco, Mrs. Anna L. Gillespie, pastor, meets on Sundays at 8 p. m. J. H. LOHMEYER, Sec.

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Please consult the address-label on the wrapper of this JOURNAL to find the date to which you have paid. If the date is past, please oblige us with a remittance to move the date ahead again.

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Sun Flower Hall, Supreme Court building, is now available for renting. Parties desiring to hold meetings will find it to their advantage to see this large and comfortable hall which will be rented at the following low figures:

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Mme. Florence Montague expects to leave for London, England sometime during next month. See the JOURNAL, for further information.

The Medium's Protective Association will give a Valentine Party at Sunflower hall, 305 Larkin street, on Saturday evening February 13, a good time is assured. Mrs. E. G. Howe is chairman of the committee.

A Grand Concert—A repetition of the "Old Folks Concert" given some months since in this city will be held on the 18th of this month. The rehearsals already had, show great interest with every indication of a grand success. Get a good ready for the event, and be sure that you are there to enjoy it. Scottish hall, 107 Larkin street, February 18th 1904.

Please notice—A meeting of Spiritualists will be held in Sunflower hall, 305 Larkin street on Sunday (tomorrow) at 3 p. m. to arrange for the celebration of the 56th Anniversary of Modern Spiritualism. Let there be a good attendance.—Ex. Com. of Cal. S. S. Ass'n.

Henry Harrison Brown, addressed a large audience in Memorial hall, Odd Fellows building, Sunday evening, the theme "Living by Truth." It is often said by opponents of any phase of progressive thought, "that theory will do to live by, but you cannot die by it." He thought truth was the only thing to live by, and as for dying, since man was immortal why think of dying. The person who was preparing for death was never learning to live. The only rule for life is to concentrate all one's power upon the present and live the immortal life and now. To so develop his spiritual nature as to be conscious of immortality and make every present moment a heaven.

Progressive Spiritualists—A fine audience attended the meeting of the Progressive Spiritualists in Covenant hall, Odd Fellows building Sunday evening February 7. President Leilac read an extract from a chapter of Professor Loeb's book on Comparative Physiology of the Brain, and upon instinct of animals; requesting the guides of Mrs. Lillie to use this as a text. Another extract from a discourse given by Rev. Dr. Parkhurst on the Iroquois fire, was presented, the two forming the foundation of the discourse. Dr. Parkhurst said: "The fire that burned six hundred people was God's fire. Fire is one of the ways by which he works. God is love, but that is not all there is of him. He is a loving father, but not a doting old grandfather. He is enough of a God to have some respect for himself. We hear so much about God's love, so much that is said in a one-sided way that we come to consider that God is nothing but a mush of concession, that his fondness for

people has melted out of his character all respect for himself; and goes on to say the people who went to that theater were taking things too easily." In reply Mrs. Lillie said; It is astonishing in the light of the present time to find a man who would attribute to God, a deed of atrocity incendiary and murder, for which a man would be arrested before going a half a block, and this to establish the self respect of a God, but such is the Rev. Dr. Parkhurst of New York a well personal remnant of an old time theology, a belief in which the masses are rapidly outgrowing. Mrs. DeLapp of Watertown, Dakota, favored us once more after a prolonged throat trouble. She was once again able to delight the audience with her clear sweet rendering of a beautiful solo. That exquisite song of James G. Clarke, "The Beautiful Hills" was rendered by our trio of voices, Mr. Koch, Mr. Wadworth and Miss Severance who is doing excellent work with piano and voice. These meetings are free. All are welcome.

The Oakland Psychical Society holds meetings every Sunday morning, at 11 o'clock, in Odd Fellows' Hall, 11th and Franklin Sts.: Mrs. R. S. Lillie, speaker.

Mr. and Mrs. R. A. Dague have taken their departure for Southern California, Santa Paula and Los Angeles, where they expect to remain for some time. They may be addressed at their home 1945 Regent street, Alameda.

Mrs. Jennie B. Hagen Brown of El Campo, Texas, called at the JOURNAL office enroute to Melbourne, Australia she will sail on the Ventura, February 12.

Mr. Theodore S. Fritz, the champion exponent of the "Forward Movement" will give a course of seven lectures on the spiritual interpretation of life, as revealed in Music, Oratory, Literature and Art. Beginning February 8, at 8 p. m. sharp, 509 Van Ness avenue.

Students desiring to perfect themselves for the platform work will do well to take this course.

A Card of Thanks.

We wish to express our heartfelt thanks to the many friends who so kindly tendered their loving sympathy to us in our deep sorrow.—Mrs. Hattie Mayo Hitchcox family, and Mrs. M. A. W. Mayo.

Postponement—Peoples church social announced for next Monday evening, has been postponed to Monday evening, February 29.

Mme. Florence Montague, gave her farewell lecture at the Peoples church, last Sunday evening, and in spite of the inclement weather, a fine audience assembled to hear her. The lecture was magnificent, on the subject, "Song of the Immortals," and was handled in a way that appealed to every one as the touch of a masterly soul. The only regret was, that it is to be her last for some time. Madame Montague is a member of the Peoples church, and as such has endeared herself to all its members. After the close of her lecture a standing vote of sincere thanks was tendered her by the audience. Both Mrs. Gillespie and Mrs. Ballou spoke feelingly of their regret at her departure, and of the love they bore for her. Madame Montague responded in her sweet way, thanking all for their kind remarks, and expressing her desire to still hold her membership with the society, and work for them if not with them. Madame Montague will take part in the Old Folks concert as before. She will also speak for the Progressive Society once before leaving the city. So her real good bye will not be spoken before the last of the month.

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This volume contains a selection of the best poems of this gifted author and storyettes contributed by Clair Tuttle in her charming style. There are 285 pages, with six full-page illustrations, including photogravures of the author and Clair Tuttle. It is bound in blue with silver embossing.

The author requires no introduction to the spiritual public. Her songs are among the best in spiritual literature. Epes Sargent said of one of her poems that it was the equal of anything in the language, and that she was the poet of the New Dispensation. This volume fully sustains the opinion of the eminent critic.

The author says in the dedication: "To those whose thoughts and longings reach into the unseen Land of Souls, this handful of asphodels, mixed with common flowers, is offered, hoping to give rest and pleasure while waiting at the way stations on the journey thither."

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Mr. and Mrs. A. Normann: Spirit Artists.—I received my spirit photographs yesterday and to me I must say this is a revelation. I fully recognize all five faces upon them as my nearest and dearest friends in spirit, and such evidence reveals to me beyond a doubt our future existence.

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VOL. 41.

W. T. JONES
EDITOR

SAN FRANCISCO, CAL., SATURDAY, FEBRUARY 20, 1904.

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No. 8

THE SPIRIT VISITANT.

Nellie P. Fox

From the flower encircled portal
Of my radiant spirit home
Where the shining feet of angels
O'er the tinted mosses roam.

On the bright, magnetic rivers,
Flashing 'neath the radiant eyes,
That the hand of God our father,
Paints upon the bending skies.

With a band of loving spirits,
Swift I fly these waters o'er,
Till the friends I loved in earth life
Greet my longing sight once more.

Till I stand within the precincts
Of the home that once was mine;
Till my arms are thrown around you
And my thoughts with yours entwine.

O, my darling, darling parents!
Grieve not that I passed away,
Like the beauty of the flowers,
Or the morning's golden ray.

Oh remember all the sorrow,
All the pain and gloom are thine,
While around my free-born spirit
Gems of matchless beauty shine.

Oh then cease thy vain repining,
Know that I am still thy own,
That thy darlings pure affection
Like a shield is round thee thrown.

Oh! remember I am waiting
Just beyond the silvery tide,
And will be the first to greet you
When you reach the other side.

Noble brother! darling sister,
I would speak a word to you;
Paint for you the glowing future
And the work you have to do.

I would urge you to be faithful
Faithful as heroic Paul,
Seeking for a clearer vision,
Laboring for the good of all.

I would ask you to remember
Tis the truth, for which we plead
Asking you to labor with us.
Till each creed bound soul is freed.

Father, mother, sister, brother,
I would have you have work as one,
Keeping time to angel music,
Till your task on earth is done.

Then no more shall pain and sadness
Sweep your placid spirit o'er,
For our souls shall be united,
To be parted never more.

San Jose, Cal.



THE PROGRESSIVE LYCEUM.

ITS RELATION TO SPIRITUALISM.

W. T. JONES.

The education of the children and youth has engaged the attention of many would-be leaders in the domain of thought and the cultivation of the race in pursuit of knowledge and opinions as to the methods that should be adopted—methods that would result in their proper education, have differed as widely as the thought and speech of the world's Nations and Kingdoms.

Were I to go into detail, this article would fill our entire issue, and then need to be continued. In whatever manner or degree those who claim to have earned the title of Educators may have disagreed as to methods adopted, they have all, in some manner, given their adherence to the prevailing opinion, embodied in the following axiom, viz:—"They who educate a Nation's children shape its destiny."

If it be true that "they who educate the children shape the nation's destiny," it is of the utmost importance to us how the children shall be educated. Especially is this true of Spiritualists; for we know that the influence of the education received here, extends beyond the earth-plane into the Beyond, to help or hinder as we travel along progression's road. Knowing this, should we not endeavor to implant in the child's mind those truths and germs of wisdom that shall ripen in mature years and fit him to continue learning when he reaches the spirit world, teach him so that he will know what to do when he has changed abodes.

The Progressive Lyceum is to Spiritualism what the Sunday school is to the Church—and more. The system is broader than that of the Church and different in almost every respect. The Spiritualists

and Lyceum workers recognizes in the child the germ of great possibilities, and endeavor to develop and bring out every latent and useful talent, while inculcating lessons of truth, sobriety and true nobility of character. Heretofore the religious and moral education has been almost exclusively in the churches, and they were taught error and led to accept superstitious and impossible beliefs as God's revealed truths. The Progressive Lyceum seeks to open the child's mind to the truths of nature—to impress upon him the fact that if he would be happy he must do his part toward making others happy; that selfishness, unscrupulousness and a disregard for the well-being of others do him more harm than any one else. The first ten years of a child's educational life shape his future religious belief, and in view of this fact, if we as Spiritualists, would have our children grow up into the light and truth we have received from above, it is our duty to see that they early receive the training the Lyceum alone gives.

The aim of the Lyceum is to interest the child, and at the same time set in operation forces in the soul that shall bring out the latent talent and possibilities, while developing in him his highest ideal of charity and true manhood—perhaps I had better said true childhood; for the truly noble child always makes the truly noble man. We recognize the fact that there is something in a child—something that can be brought out; something divine to be unfolded; something that if hampered by illogical and erroneous teaching, will grow up in accordance with Nature's laws, the better part undeveloped—a condition we seek to avert.

Leaders in the Lyceum should be kind and friendly to each other, their doings actuated by love; for young children are imitative, and seeing their teachers kind and loving will unconsciously absorb and put in practice the wordless lessons thus given. You must make your own life conform to your teaching, if you would be a successful lyceum instructor. If a child can be taught to be true, good has been done.

In brief, then, Lyceum methods aim to develop the entire moral character of the children; free their minds from bias and prejudice, encourage nobility and purity in life; and seeks to incorporate into the child's mentality, in a manner suited to his age, the truths of the spiritual philosophy.

Lyceum leaders should love children, have the object at heart, and be ever ready to help along a cause of progression. They should be able to inspire confidence in children—able to themselves "become as a little child," talk to them as a child, divine their thoughts, so as to the better interest and draw them out; quick to discern a gift or talent, be it for music, speaking, or any other useful thing, and cheerfully and kindly encourage them.

In conclusion, I feel impressed to say that the Lyceum is of greatest importance to Spiritualism. From it must come our future speakers and workers—those who will take our places, when we pass beyond the border. We desire to see Spiritualism perpetuated and new lustre shed upon it. We want its noble truths more widely proclaimed, and who is to do it we neglect the Lyceum?

The interests of the Lyceum should be next the heart of every true Spiritualist, and it is a duty every society owes the cause to organize one. If one society is not strong enough, unite with others in this work, and then invite your liberal friends to send their children. Thus you will be instrumental in doing a good work that shall hasten the day of universal brotherhood and peace—a work that will secure the future of our cause, make the angel world rejoice, and win for you the happy plaudits of your spirit friends.

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MRS. ELIZA NEWMAN, widow of the late editor and publisher of the JOURNAL, THOMAS G. NEWMAN, has a few hundred shares of the Philosophical Publishing Co's. stock for sale. Apply at the office of the JOURNAL, 1429 Market street

THE PRACTICAL VALUE OF OPTIMISM.

Notes of Lectures delivered by W. J. Colville in San Francisco and Oakland, Sunday, January 7.

The very beautiful essay by the famous blind girl Helen Keller, which has proved one of the great literary successes of the recent holiday season, has set many readers to thinkers upon the intensely vital subject of which the essay treats.

Here we listen to words from a decidedly afflicted young woman, who has suffered deprivation of some of the faculties which we all most fully and highly prize, but who despite this deprivation has been able to look at life through distinctly rosecolored glasses.

There is no mere sentiment in this remarkable composition, it is full of sober sense and cogent reasoning.

None of the actual shadows of existence are denied, they are frankly admitted, but instead of the young optimistic philosopher bending under them, and declaring their weight insupportable, or their gloom impenetrable, she faces them as a true heroine and helps her readers to find the way which she herself has found, to triumph even because of them.

There are different kinds of optimism; one variety may be an unhealthy growth, and lead to indolence and indifference, but the wholesome, vigorous sort of optimism, is that which inspires courage, and causes whoever rejoices in it, to rise superior to numberless perplexities, which would otherwise be crushing.

Herbet Spencer's agnostic view of life, may have been highly ethereal, but it remains unsatisfying because it conceives in no definite way of any thing like individual immortality.

There are many brave souls which do not actually require the incentive furnished by faith in a future life, to make them now live nobly, but however much we may admire their heroism, we cannot afford to overlook the obvious fact that many people positively need the motive which conscious apprehension of the reality of a future life alone is adequate to furnish.

It is not selfish or selfseeking, to desire to behold clearly the advancing destiny of the individual as well as of the race and though a decidedly optimistic view of racial progress can be taken by agnostic evolutionist's, some more spiritual philosophy is needed to apply the doctrine to an individual case.

As we are all individuals and share the common hopes and sympathies of individuals, we need to be assured of the righteousness and benignity of eternal order as it applies to individuals, and because this is so some form of Spiritualism

has always flourished among thinkers, whose hearts and heads have worked together.

We need to feel that we are journeying, souls marching forward in the universe, not merely in a state of revolution, and if we can realize the truth of Epes Sargent's beautiful saying in a charming hymn.

"The soul that sineth it shall surely die, die to the sin which did its life confine," even the terrors of a second death are modified and rational faith and hope come in to occupy places left vacant by the departure of horrifying superstitions.

Dr. E. D. Babbitt has very truly told his students that insanity has been frequently caused by false ideas of religion, though pure and undefiled religion is a priceless blessing to mankind.

The optimist may experience lively faith in the Supreme Being but he has far more love, than dead, in his conception of the great positive mind, to use an expression employed by Andrew Jackson Davis.

"There are certainly aspects of nature, which when regarded singly inspire us with terror, but when these phenomena are studied in the light of a fuller realization of how all things work together for good, the harshness of many occurrences is at least very greatly reduced as we behold it."

It may be safely argued that a life philosophy which helps to make life more beautiful and enjoyable is far more rational, than any depressing creed.

Pessimists are never satisfied with their own conclusions, this we know, because they are continually protesting against existence, as they find it, though they do not believe that they have any power to improve it.

There is nothing pessimistic in the attitude of a reformer who sets to work to mend matters which need mending, but there could be no mending done by anybody if pessimism were really true as the very heart of things could be so incorrigibly bad that all attempts to better them would be in vain.

The truly optimistic worker declares that his very desire to improve conditions, is due to the essential fact they are improvable, and that his mission in the world is to better it.

An optimist may be a "crank" but he is never a "wet blanket," he is very utopian and to an extent impractical, but he always helps far more than he can hinder.

Fatalism and optimism though not necessarily allied, are not of necessity incompatible, because it is impossible to believe that the fates decree the ultimate happiness of all that lives.

Brownings famous saying "God's in His Heaven; all's right with the world," contains the veritable quintessence of optimism but like Pope's

equally celebrated saying, "Whatever is; is right," it is open to misconstruction.

True optimism does not teach the goodness of vice and wretchedness as ultimate conditions, but it does allow that good will come out of them, though, they will disappear.

Our mistakes which bring sad consequences can only bring forth such results as will eventually educate, not doom us, so out of transitory evil perpetual good doth spring.

As a creed to live and work by, reasonable optimism can prove its right to endure, by the excellent fruit it produces, and in no way does it justify itself, as a child of wisdom more completely, than in abode of sorrow, and in presence of some great catastrophe.

Genuine Spiritualism and reasonable optimism grow and flourish in the same soil and are watered by the same rivers.

HOLY GHOST.

BY DR. COWAN

"And as I began to speak"
Acts 11:15.

[Continued]

This latter term, as before said, generally signifying when used by these writers, all utterances of spirit without reference to the prediction of future events, it may also fairly be presumed, as minutiae were seldom regarded in these narrations, that a certain form was completed with in laying on of hands, such as forming a circle by uniting hands while either standing or sitting.

This would enable the spirits present to more readily direct the power, and concentrate it upon particular persons in the circle who were strongly mediumistic, and they would by this means be developed to speak with other tongues otherwise in a manner different from usual, and probably altogether above, their own unaided powers.

The disposition to unwarrantable attach to the word a spirit, its highest significance—that of God—is shown by the sense in which this term, as used in Eph. 4-4 is generally understood.

There is one body and one spirit, the orthodox interpretation of this is, that it means the spirit of God, whereas, if we consider that Paul, the writer, elsewhere declared that we have a natural body, and we have a spiritual body, it will be far more reasonable to conclude that here also, he referred to the spiritual part of man, for he uses the term in connection with the word "body," and hereby we know that he abideth in us, by the spirit which he hath given us. "Beloved, believe not every spirit, but try the spirits whether they are of God" John 3:24. We here find the word "spirit" in the first verse used as we find it employed in other places, where it is claimed to mean especially God's spirit; but this is evidently not the sense in which it is here used.

I would here caution the reader in judging of this subject, not to be led from the true meaning through

the placing of a capital S at the beginning of the word spirits, as is so generally done in the Bible, but to read the word as spelled with a small s, and he will in many cases, be surprised to find how much light is thrown upon its meaning by this simple and sensible typographical change. For what man knoweth the things of a man, save the spirit of man, which is in him; even so the things of God knoweth no man, but the spirit of God.—1 Cor. 2:11.

Are we sure that the phrase spirit of God, here means God, the spirit, suppose we change a portion of the sentence and cause it to read thus: "For what man knoweth the things of a man, save the spirit of man which is in him; even so the things of God knoweth no man, but the spirit which is of God," this certainly makes good sense of it, and is not only entirely reasonable, but should if necessity be true, as none but glorified spirits can in any considerable degree comprehend spiritual things. Daily in our midst, warnings of impending dangers are given by spirits.

What the prophet here ascribes to the "Holy Ghost," we should ascribe to some friendly spirit, who had seen into the future to the extent here indicated, and it must be evident to every reflecting mind that the prophet could not possibly have known whether the impression was made by the "Holy Ghost" or by a human disembodied spirit.

That it was a spirit, is quite certain, because spirits have done such things in innumerable instances, and we are now doing them daily, and that it was not the "Holy Ghost" according to the churchal definition, it is also nearly certain, for the reason, that we have never had any knowledge that such an incomprehensible agency existed, and we cannot conceive how it can exist, while we do know that there are spirits, and that every man is influenced and impressed by them.

It is therefore, more reasonable to assume, that a spirit impressed the prophet, whom the latter mistook for the unexplainable, and apparently unnecessary being or myth known as the "Holy Ghost."

THOUGHTS AND MEDITATION

MRS. CLARA U. MYERS

There is nothing more helpful and uplifting to man than to think and meditate upon the magnitude and mightness of the infinite one—God.

There are boundless possibilities for growth and progress here, and now, if man will but centre his mind on the infinite or the eternal omnipresent God within his own soul.

Let the light of divine mind illuminate your mortal mind. Anger is like rain, it breaks itself upon that which it falls, but let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

Develop your whole being spiritually mentally, morally and physically, the greater the heart, the greater the man, and greater the success.

Let us all cultivate this thought, it will be a great blessing to all. Work all you can, and save all you can, and give all you can, for the successful man and woman is a praying man and woman.

ON MATERIALIZATION.

By Prof. Agassiz, through the mediumship of Mrs. H. M. Young.

All materialized forms like your form are composed of light, heat and water, magnetism and electricity.

Whenever a perfect materialization is in your presence, those particles of intelligence are there and in order for them to be with you perfectly, there must be perfect harmony, (materialization becomes imperfect where there is inharmony)

The reason why so many times we find in touching the materialized body, we affect the body of the medium is because we destroy the power we take from the medium, the power we take to make tangible the particles of life in the spirit body.

Many times some of our men of science tell us, it cannot be a spirit body, because it is so tangible.

I, myself have been present and have seen spirits eat tangible food, lift heavy substances, and do many things we in earth life do.

When you consider these things, you will then understand in what a sensitive condition mediums must be, who are used for such manifestations.

In the first place if any friend of yours desires to materialize to you in a certain place, he goes to the spirits controlling the medium, where he will materialize, and make known his desire to the spirits controlling that medium.

They then examine and see how much magnetic and electric power he will require to make himself tangible, and then the band surrounding the materialized medium, fill the atmosphere around him with chemicals sufficient for him to make himself tangible.

When you consider these things you can see how hard it is for them to materialize, even imperfectly, for even when they are imperfect it requires much time.

I hope the time will come when there will be a home established where this phase of materialization may be given in all its perfection.

PRACTICAL SPIRITUALISM

G. NOMON.

What is the object of religion, Christian or otherwise? Is it not to make people better than they would be without religion? The Christian religion is supposed to be founded on the life of Christ—his sayings and doings—and those who lead a christian life are supposed to emulate the virtues practiced by Christ.

That the ethics of the New Testament are common to all ancient religions is well known, and the virtues inculcated by them are equally inculcated by the sacred writing of the Brahmans, Buddhists, Confucians, Parsees and others, not excepting even the Spiritualists.

But the practice of those virtues is another thing, and is hard to believe that this, for instance, is a christian country when we see so many instances of successful fraud with their accomplishments of poverty and disappointment for the

victims. That a thing is "legal" does not make it "right." Because a man can rob another by legal methods and still be a good "christian" only shows that the ethics of Christianity are no longer in fashion, but what difference will that make when the spirit leaves the body?

Here comes "practical Spiritualism," every Spiritualist knows that the penalty must be paid for wrong-doing—no getting out of it—and must be paid by each individual spirit for himself or herself. There is no incentive to cheat oneself, that would be the worst kind of folly.

I read a story many years ago about two persons, who had to cross a dangerous river in a ferryboat, and they were very fond of disputing over the relative merits of "faith," and "works" in securing salvation. The old boatman thought he would teach them a lesson, so on one oar he painted the word "faith" and on the other, works. As usual on their next trip they began disputing, so he dropped one oar and

pulled away with "faith," naturally the boat did not make headway, so they thought him crazy and expostulated. Then he dropped "faith," and took up "works," with a singular result, the boat getting into danger; then he pulled away with both "faith" and "works" and landed them in safety.

Now that is just what Spiritualists as well as Christians and other religionists, will have to do. A judicious combination of both "faith" and "works" is necessary. Spiritual teaching and phenomena will not amount to much unless they put ethical teachings in practice.

A square meal to a hungry man is more spiritual than a sermon, and material help extended to those in need beats all the trance discoveries that you can listen to in a life time.

The way to prepare for life in the next world is to do the right thing now. We are here spirits in the body, to make the best of what we have now, and to do the best with our opportunities, and the lessons we receive are of very little value if we don't apply them now.

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"ALICE" MESSAGE CORNER

Mrs. Anna L. Gillespie, Medium.

L. A. Ferry—I see approaching a sledner man, white hair and beard so worn and thin, that he at first seems ill.

But now the condition changes, and I see the same face, but a much larger man well and happy, and he says my name is Luther Ferry and I used to live in this city but it has been a long time since. I was an old forty niner and dug, gold which I afterward lost. This seemed hard to bear for me; and I now see why I could not get more ahead with the worlds goods, and that it is all right now. I am not sorry now. Tell Nelse that his old chum has not forgotten him and that Helen and I are together.

Nona—The great trail is full of light, and the council room is full of wise chiefs and the talking paper will soon be given to one who is waiting with the good news. Tell them that pleasant words are more than wampum, and hate words fly like feathered arrows, and at last find their way home.

I send love to all who knew me. My medium is with me and sends sunshine to the wigwam, where her Brave sits alone. Take the wild rose to him and say it is from Nona.

J. G. Clark—Over the beautiful hills the sun shines and the birds sing, and all is steep, and hard to climb are they sometimes, but the top is above the clouds, and no matter how long the way or far from home we get, God's evening will bring us home.

The songs I sang are still sung, and the singer still sings. This new and beautiful life, with its wonderful advantages and possibilities, is beyond me to describe.

Truly it has been said, "the half has never been told."

I want my friends all to know I do not forget them, and new friends but make me love the old ones the more.

They are coming so fast to me, every year brings them, and the ranks grow full of workers here, so they can aid humanity more surely.

The near future will bring about great changes, but none to fear or dread.

"Then sing for the Beautiful hills
That rise from the evergreen shore
Sing for the beautiful hills
Where the weary shall toil no more."

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SAN FRANCISCO, FEBRUARY 20, 1904

DEATH AND THE AFTER LIFE

BY WM. EMMETTE COLEMAN.

The fear of death has been sedulously fostered among men by a corrupt and corrupting theology, thereby fastening its tyrannic grip upon the souls, the consciences, and the pockets of creed-cursed humanity, until the process of physical dissolution has verily become to many, what in popular parlance it is often called, "the king of terrors." The inspiring, beneficent principles of the spiritual philosophy, however, dethrone this monster grim that has for ages held despotic sway over heart and mind of man; and lo! instead of the hideous visage and fiendish glare of the relentless demon, erst clamoring ever for the best and brightest of earth's children to glut his insatiate maw, we now behold a fair and loving maiden wooing, with gladdening smile and sweetest song, to soft repose and ever-blissful dreams.

The change called death is shown by Spiritualism's soul-cheering teachings, to be an inestimable blessing in the economy of nature; the pathway to the greater glories and purer felicities of the "sweet bye-and-bye," than which a richer boon can scarcely be vouchsafed mankind. By and through it we rejoin those so long considered as our "loved and lost," but who are now, thanks to the glorious evangel of Spiritualistic truth, "not lost, but gone before," ever watching, ever waiting, for the gladsome time when loving friends and kindred souls, still dwellers upon mundane shores, shall, by angelic zephers, be wafted along the meandrous, magnetic streams circulating for aye in spacial depths, in an unending rhythmic ebb and flow, between subastral polar circles and shimmering summer lands, within which latter joyful reunions incessantly are seen of child and parent, wife and husband, friend and friend, never to be severed more.

What a heavy load of fearful dread and dire expectancy, at thought of sure-coming death, has been lifted from the minds of hosts

of true-hearted, loving souls, through the deep-seated joy and lasting peace, blissful, beatific, sweet, imparted to them, one and all, by the full realization of the divine import of the Spiritual gospel. Relief from fear of death constitutes a gleaming jewel in the diadematic circle crowning the laurel-entwined brow of Modern Spiritualism.

Eternal punishment, another monster ghastly and gaunt, has fallen to the earth, transfixed by the piercing dart of Spiritual revelation. Long has he reared his haughty crest, traversing far and wide our planet's broad area, scattering on every side despair and gloom, bitterness and woe. Spiritualism, with its ministering angels from the better land, is following in its wake dispelling the anguish, doubt and fear, the torturing sorrows and hopelessness forlorn, engendered by this fiend malevolent. We can depict the woe immeasurable, the agonizing martyrdoms, undergone from age to age, consequent upon the confident acceptance of this diabolic dogma.

How many sensitive hearts, and warm, affectionate souls, have mourned and moaned over the irremediable loss, in Satan's malefic clutch, of loving kinsmen and of dearest friends,—mothers for their offspring, wives for their husbands, sisters for their brothers; but since the light of Spiritualism's benignant truths have flashed athwart their darkened minds, irradiating their beclouded understandings with their heavenly teachings, with "good tidings of great joy to all people," the eye is dried, the tear is checked, the sob is hushed, the sigh is smothered, and happiness reigns supreme where wretchedness and heartache were ere now paramount; delight ineffable now fills each buoyant soul erewhile sore burdened with misery and care, affliction, desolation.

Through Spiritualism's eternal verities, we know that progress unending is the primal birthright of the human race; though scarred with sins innumerable, though seared with imperfections manifold the scars will disappear, the imperfections vanish, through patient effort and persistent struggle to reach the purer state.

No heart so black with hate and fierce malignity but in time will be attuned to purest harmony and sweetest love; no soul so blood-enstained, so thickly entrusted o'er with vice and crime, depravity and villainy, but what is destined, as the ages roll, to be redeemed therefrom, to walk arrayed in robes of purest white, symbolic or abiding virtue, purity and truth. No child of Father God, no scion of Mother Nature, can ever be situated beyond their all-embracing arms,—the arms of Infinite Beneficence engirding every universe.

The same exalted destiny inevit-

ably awaits all men and women, whether on this or on the myriad other earths and globes infilling space; all evil, viciousness, and pain being transient, fleeting and all good, all truth, all love, imperishable, eternal.

Realizing this, what a well-spring of joy perpetual springs up within our hearts and souls, making life even here below a heaven, the prelude to those deeper joys, those purer raptures, of the second sphere. Welcome, thrice welcome, thou blessed Spiritualism! revealing as thou dost, a life in store for all beyond the tomb, rational, free, and natural, yet such that neither tongue nor pen can ever portray to our undeveloped, embryonic minds and consciousness, unable as they are, in their present immaturity, to comprehend, save in faintest gleam, the inconceivable, yet absolutely veritable, realities awaiting one and all "over there."

San Francisco, Cal.

SAN JOSE NEWS.

We have a newsy letter from our good friend and ever faithful secretary of the Union Society.—Mrs. H. L. Bigelow from which we glean the following:

The "Paine Memorial" was held on January 30, in the hall of the Union society.

A fine program consisting of music, and addresses by Mr. J. W. Hines, Dr. C. H. Johnson, Mr. A. R. Woodham, Mr. Allen Brundt and others. There was a large attendance to pay tribute to the hero of liberty and freedom of thought. On January 24, Mr. and Mrs. Gillette occupied the platform for the Union society, everyone seemed pleased with the address and messages.

On the 7 and 14 inst., Mr. John Slater the celebrated test and platform medium was at our conference meetings and answered sealed questions and gave many good messages.

On the evenings of 7th and 14th we tendered him the use of our hall, which was filled to overflowing. Mr. Slater's work is truly marvelous, while here he was besieged for sittings.

He gave a benefit seance to his old friend Mrs. Hendee Rogers, she is regaining her strength slowly.

The Union society is gaining in numbers. Several new ones have come in, several have reinstated an as an offset many have moved to other places, while some have been called home to the spirit-land.

Mrs. Belle Beatly and Mr. H. D. Anderson have been elected members on the Board of Directors of the First Spiritual Union Society of San Jose.

Fraternally,

MRS. H. L. BIGELOW.
Sec'y First Spiritual Union

OAKLAND NEWS.

A Valentine Social for the benefit of the Psychical Society was held at the home of Mr. and Mrs. Gillette 619 18th street on Saturday evening the 13th. Eleven and a half couples were present the "half" sailed under the red flag for the evening. Mating of the couples was accomplished by means of pictorial favors, each bearing appropriate mottoes and numbers Mrs. Gillette acted the part of a Gypsy fortune teller.

Mrs. Thusler and Mrs. Sunberg gave readings, Mrs. Sabin and Miss Jarvis furnished music, a little speech making, refreshments and other good things, served to round out a pleasant evening.

The thanks of the society is due to the Ladies who managed the affair which proved it to be a successful entertainment.

On Sunday morning Mrs. Lillie spoke for the Oakland Psychical society in Odd Fellow's hall, corner 11 and Franklin, after which Mrs. MacEvoy and others participated in a "conference" meeting for the interchange of ideas.

Mrs. Cowell being sick, Mrs. Phelps and Mrs. MacEvoy conducted the services in the Woodmens hall, on Twelfth street, last Sunday evening.

Fraternal hall—Charles Anderson is speaking in Fraternal hall on Sunday afternoons and evening.

The Oakland Spiritual society—The meetings at 856½ Isabella street every Wednesday evening are well attended, several mediums speak and give tests. Meetings are also held on Sunday evening, and for members only, on Friday evening.

Mrs. Gillette holds a meeting at her residence, 619 18th street, every Sunday evening. The developing circle which she has been holding on Tuesday evening is discontinued.

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Please note—The November 14, 1903 issue of the PHILOSOPHICAL JOURNAL has been exhausted. We need six copies, if any of our subscribers can spare them they will confer a favor by mailing them to this office.—Editor.

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The Leaflet entitled "No Taxes on Mediumship" should be kept on hand by mediums everywhere, ready for instant use in case of attempted interference by meddlesome and ill-disposed persons. We can supply them at the following prices: 20 copies for 10c, 50 copies for 20c, 100 copies for 35c, 500 copies for \$1.50, postpaid. Postage stamps may be sent, if desired. Use them freely. Scatter them by thousands.

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SEXOLOGY.

There is no subject on which there is such a lack of knowledge. Persons otherwise well informed are lamentably ignorant on these lines. I make a specialty of books dealing with this subject. I handle only the very best. I will have nothing to do with trash. Interesting circulars sent for stamp. Postal cards not noticed. Address, A. W. RIDGOUT, 7 E. St Paul St., Boston, Mass.

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Societies and Meetings

Society of Progressive Spiritualists

Opened their meetings November 1, at 8 p.m., Covenant hall, Odd Fellows Building, corner 7th and Market streets, San Francisco, with Mrs. R. S. Lillie as speaker, Miss Alice Severance, pianist. Seats free. All are welcome.

A Benefit Seance is held every Friday evening in Sun Flower hall, 305 Larkin street, by Mrs. R. S. Lillie, who is always ably assisted by excellent mediumistic talent and good music. Come, join in this good work.

Ladies' Aid Society business and social meetings every Wednesday at 2 p.m. in headquarters of the State Association, 305 Larkin St. Take elevator.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

California Sunflower League, meets 1st and 3d Thursday evenings of each month, Rooms 109-10, 305 Larkin Street, San Francisco, at 8 o'clock, p. m. Mrs. ELIZABETH M. CAMPBELL Sec.

The Peoples' Spiritual Church, Elk's Hall, 223 Sutter Street, San Francisco, Mrs. Anna L. Gillespie, pastor, meets on Sundays at 8 p. m. J. H. LOHMEYER, Sec.

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Mme. Florence Montague expects to leave for London, England sometime during next month. See the JOURNAL, for further information.

A happy and memorable evening with the Mediums Protective Association on Saturday evening February 13, at their Valentine and Leap year social. It was a happy surprise to the members of this society and especially a source of rejoicing to the officers who were its founders to meet such a gathering of friends, new and old. Notably among those present were the well known public workers; Mr. and Mrs. Gillespie, Mrs. R. S. Lillie, Mrs. Jennie Hagan Brown of Texas, Mr. Geo. F. Perkins, Mrs. Sarah Seal, Mrs. Carrie Wernmouth, Dr. W. H. Davis and Mrs. H. L. Lichtig, Mrs. E. G. Howe of our own city including Mr. W. T. Jones, who has served the society as president ever since its organization. To say that the program presented by the chairman and the refreshments served by the committee and that everything done was equal to the best, is but telling the truth.

Progressive Spiritualists.—A fine audience attended the meeting of the Progressive Spiritualists in Covenant hall, Odd Fellows building Sunday evening February 14. Mrs. Lillie was accompanied by Mrs. Jennie Hagan Brown, she invited Mrs. Brown to take her place and give the audience the pleasure of listening to the inspirations of this gifted instrument. She had started for Australia but for several reasons had decided to go no farther at present. Her answers to the questions were always logical, highly practical and beautiful and held her audience under their magic spell from beginning to end. She reserved some of the questions to be answered by Mrs. Lillie. Two numbers to be used by Mrs. Lillie and herself in an impromptu poetic dialogue, this being very interesting. Among those present was Madame Montague, who being called responded with a few words of greeting to our visiting co-worker, and of pleasure in being among the number of those privileged to listen to her inspiration. Dr. Cora Morse being in the audience gave some of the bright sayings for which she is noted. She will on some future occasion give before this society some thoughts on the possibilities of Radium. Dr. York being invited gave a few words of welcome and greeting to Mrs. Brown. The music by our choir and congregation was fine, and the trio by Miss Severance, Messrs. Koch and Wadsworth was excellent.

Mme. Florence Montague, will deliver her farewell address in this city on Sunday evening, February 21, at the meeting of the Progressive Spiritualist's Covenant hall, Odd Fellows building.

Mrs. Jennie B. Hagan Brown a noted inspirational speaker, who is well known to Spiritualists everywhere is an honored guest of Mrs. R. S. Lillie, 2170 Sutter street this city. She will remain on the coast several weeks and will accept calls for lectures from societies or individuals. Address her as above.

Passed to Higher Life.

In this city February 12, 1904, Hughie Henry beloved and only child of Hugh H. and Elizabeth Webber Roettger aged about six years. Mrs. Mayo-Steers officiated at the funeral and spoke the words of comfort and inspiration to the bereaved parents. Mrs. Norton and Mrs. Merguire, very kindly sang two beautiful selections. The little boy was unusually bright and interesting, and the parents are almost prostrated by his sudden death.

The many friends of Mrs. Salome Cowell will be pained to learn that she is seriously ill at her home 414 East 16 st. Oakland. During her illness meetings in Woodmen's hall are conducted by Mrs. Mollie S. Phelps and Mrs. McEvoy every Sunday at 2:30 and 7:45 p. m. The JOURNAL extends to Sister Cowell our sympathy and a strong hope for her speedy recovery.

Daniel W. Hull made the JOURNAL office a pleasant call enroute from Washington to Los Angeles. He will be located at 1410 Kellam Ave. He is open for lecture engagements for the Spring and Summer months. Good and willing workers should be kept busy.

The next social of the Peoples church will be held at 305 Larkin street, Sunflower hall, 4th floor on Monday evening the 29 inst. A good time is assured and all are welcome.

Twentieth Century Miracles was the subject of Mrs. Anna L. Gillespie's lecture on Sunday night the 14th and was treated in a logical manner. The events recorded in the history of the past and which were attributed to the intervention of a personal God and called Miracles were compared with the more modern discoveries made possible by and through the growth and the unfoldment of man's spiritual nature. That everything is explainable upon the basis of univesal law.

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VOL. 41.

W. T. JONES
EDITOR

SAN FRANCISCO, CAL., SATURDAY, FEBRUARY 27, 1904.

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THE HOME OF MY CHILDHOOD

Mrs. F. B. Rogers.

I am sitting alone tonight, darling,
And dreaming of days gone by,
Of the dear old place, where in infancy
I first saw the starry sky.
And the huge gray rocks, that in silence
stood,
Like sentinels, towering high.

As if nature, in one of her grandest
freaks

Had scattered them here and there,
On the velvet sod of the meadow green,
Or in places brown and bare;
Some stood as if with skillful hand,
They were set, with wondrous care.

And the beautiful hills of my native
land,
Sun-crowned, as in days of yore,
That to the eyes of childhood
Were like the gleams of the sun-lit
shore,
To my vision came, and bright memories
Of scenes I may view no more.

The pebbly brook and swift running
stream,
The pond at the foot of the hill,
In which were reflected the trees and
the sky
In its depths; and the old saw mill
Makes music each day but the seventh.
Meant rest, as it murmured, be still,

I have cherished the dear old memories
And pictured them o'er and o'er;
I know every spot on the homestead,
The trees and the fruit that they
bore—

The home of my childhood, the dearest
spot
On the fair New England shore.

In looking back over fifty years,
Sad changes we all can trace;
But the sweet home pictures I've stored
away,

No change can ever efface.
Dear Grandpa, way up in the nineties, is
there,
With his stately form and grace,

A hero of revolutionary times,
Of the grand old Puritan stock,
For freedom and right his soul was
stamped,

And in principle firm as a rock.
His motto in life was, justice to all,
In the pathway of honor to walk.

The dear old home of my childhood!
I know of some land-marks so fair,
But the castles I built in my day dreams
Have vanished like bubbles of air.
We are nearing the City of Light,
darling,

The home of dear loved ones is there.
—Sterling, Ill.



A WORD FOR THE PAST, WHAT OF THE FUTURE?

B. F. FRENCH.

We as Spiritualists, mediums and
speakers have in the last 55 years
accomplished a greater work, far
greater than many of us realize be-
cause it is a heaven that works se-
cretly and silently in the divine hu-
man soul, lifting the mental and
spiritual desires of men and women
far above the superficial, spectac-
ular, and frivolous affairs of mater-
ial life. We have, by the aid and
guidance of those in celestial life,
torn away the pall of doubt and
hopelessness which crushed and al-
most paralyzed the life and con-
sciousness of many millions of our
fellow men, and have given cause
for trillions of our glorified race in
higher spheres to sing songs of
eternal love and praise.

Our work has been a peculiar
one, manifesting largely in individ-
ual life, very often opposed by
social friends, and unaided, perhaps
persecuted, by our nearest and
dearest relatives; such a work has
required firmness, patience, and a
worshipful love of truth, and an
untiring devotion to the interests
and upbuilding of humanity on
earth, and filial obedience to our
arisen helpers and guides.

What of the future? Progress
is eternal; we are spirits now; there
is no stopping place in the divine
life; our cause will proceed and ex-
pand until its vital principles shall
enlighten and spiritualize all man-
kind yet "we must not sleep on
guard" we have only cleared away
the brush and demolished the out-
works of the enemy, the main for-
tress with its gloomy walls and
truth defying embattlements re-
main almost unscathed, and the
hosts of mammon and theology are
straining every nerve to obstruct
our divine work, and to continue
their influence and rule over the

uncultured masses; perhaps I may
not say that another step forward
is essential to our continued growth
but I do not say that that vital doc-
trine announced by the angel world
in the beginning of the new dispen-
sation, namely "we have come to
redeem the world from the thral-
dom of ignorance, poverty and
crime, and to destroy the prestige
and power of a commercial and
paganistic religion," should be
placed in the foreground of the
spiritual field and accentuated as
the present and immediate future
sphere and character of Spiritual-
istic effort.

A theistic, idolatrous idealism
has cursed the world for ages;
man's central thought has been
kept upon the unknown and the
unknowable, thus inculcating al-
most a total ignorance and disre-
gard of human rights and of his
own divine life and natural immor-
tality. Humanity is silently sigh-
ing for a religion of facts, of re-
ality, sick, weary, confused destroy-
ing each other by thousands, how
gladly it would, if it only could,
cast off a theistic religion of cold
and heartless formality and accept
with joy, a warm living magnetic
and natural religion of man.

When the divinity of man is re-
cognized by the governing element
in society, there will be no sweat
shops, the lives of little children
and helpless females will not be al-
lowed to be coined into gold by
capitalism through the agency of
an effete and unjust industrial sys-
tem; then every child of earth will
be looked upon as sacred, his or
her life and rights venerated as
divine.

When the idea of divinity is re-
moved the unknown, the mythical
and unreal, and placed where it
belongs in man, the living, the real,
the highest immortal, the only
known divinity, then our earth will
blossom as the rose, and an affir-
mative answer to the prayer so often
felt and expressed, "Thy King-
dom come, Thy will be done on
earth as it is in heaven," will be at
our door.

I have brought to view a mere
glimpse of the future field of labor
for the van-guard of our ranks,
should they fail to occupy the field,

then the hosts in celestial life, who
are leading this movement and con-
quest will give the vineyard to
those who will do their will and
bidding.

San Francisco, Cal.

THAT COMING FIGHT.

J. P. RIPLEY.

The distinguishing characteristic
of "religion" is worship, and wor-
ship originated in the personal or
anthropomorphic idea of God.
Men do not usually worship an
"omnipresence"—not in a temple
and with the aid of a priesthood.
Scientists do not thus worship
"matter," nor philosophers, the
absolute or Infinite Being. It seems
to be perfectly natural to worship a
great man. God in a temple dedi-
cated to that purpose and with an
ordained priesthood officiating, but
something incongruous in thus
worshipping a God who is in all time
and place and therefore omnipres-
ent in all things.

Orthodoxy retains the anthropo-
morphic idea of God; therefore,
the full forms of worship, and
the temple and priesthood. Liberal
church people pass on to the abso-
lute concept of God, but retain
something of the forms of worship,
which obtained under the anthro-
pomorphic concept. We do not
pretend to say whether liberal
church people, in this, are influ-
enced most by emotional habit, or
by a desire to break as little as
possible with orthodoxy. Liberal
church people also retain the
temple and priesthood, but put
them to a slightly different use.

Notwithstanding the conservative
effort of liberal church people to
prevent an open rupture with or-
thodoxy, by claiming something of
the forms of worship, temple and
minister, the former is likely to
continue widening. It would be
difficult to see anywhere ahead any
sort of compromise between ortho-
doxy, and those liberal churches
which, not only have the absolute
concept of God, but also set the
Bible down as ordinary Jewish

literature, and Christ as a good and great man, but in no other special sense the Son of God. In fact it seems that the "coming fight" is to be between liberal churches and orthodoxy rather than between these, and out-and-out liberals, and it is likely to be a bitter fight; these parties are in close touch with each other at all points, and religious wars are not always the most loving. Of course these people, all are too decorous to do any actual fighting; the general sentiment any way is rather against that sort of thing. But many a sharp two-edged word will be thrust at each other, and forked lightning shoot from angry eyes. And if any orthodox man should blow up from sheer, pious indignation, there will be an occasional detonation. But we suppose it will be a fair fight and that neither Comstock nor the Courts will have any occasion to interfere.

We wish both parties well; for in a general way they are most excellent people, only we would like to see the truth prevail, whatever it may be. One advantage in this fight is that liberal churches will be able to bring the truth to bear on those who most need it—that is the advantage they have in being in close touch with their antagonists. Orthodox people will find out that some one is shooting at them and at close range.

The ordinary liberal might expend all his ammunition yet the man he shoots at never hears a word about it, because he won't allow that sort of bomb to come in his house.

WHAT IS ASTROLOGY?

BY HENRY WAGNER, M. D.

Astrology in its universal application is threefold: it is a religion, a science and a philosophy. In its application it is the scaffolding, the stair and the elevator to enable all classes of people to climb to the dome of God's temple, the universe. It is a language of signs and symbols, and its alphabet must be understood before one can read the deep and hidden meanings concealed beneath these hieroglyphics.

In the English language we have twenty-six letters with which to write the learning of the world: the way in which these letters are arranged gives us the means by which to express an infinite number of ideas, and the same is true of figures.

The twelve signs of the zodiac, and the nine planets and our earth, comprise a language of symbolism that is scientifically, philosophically, and religiously true to Nature's law of evolution on the planes of spirit, mind and matter. The zodiac of the sun symbolizes the universal

spirit as the ocean of unmanifested being in its involution and evolution, governed by the law of polar motion.

The zodiac of the Universal Mind is symbolized in ideas and words, while matter is symbolized in forms and colors of an infinite variety from the atom in mineral up to the atom in man, in which we find the highest form of matter, the embodiment of all other forms in one as the miniature universe or the epitome of Diety.

Man is made in the image of God, male and female created he them: positive and negative or dual opposites on all planes of manifestation, be it mineral, vegetable, or animal.

The zodiac and its symbolic alphabet enables the student of nature to read the past history of our earth and its geological revelation.

The Bibles of all countries are written in the language of symbolism. We must familiarize ourselves with this language in order to read and interpret them aright, otherwise our Bibles are sealed books not understood by our wisest scholars. Pictures and symbols are used to teach children: the children of our race, when it was in its youth, had to be taught in this way; now that manhood has arrived for our race, we must teach them by the means of the language of science, philosophy and religion in their varied and complex uses as witnessed today in modern life. The symbols of the old and the new must be interpreted and explained to prove to man their same origin.

The infant races and the mature races are equally God's children: He created them and He supplies them with food suited to their growth, both physically and mentally by means of the laws planted in man. The microcosm evolved out of the macrocosm. This is pure astrology as taught by our forefathers who gave us their knowledge.

The chair in which the Pope sits in the Vatican, has the zodiac carved upon it: this is significant to say the least, of his spiritual rule and symbolic of his power and relation to the universe as an embodiment of nature's hidden mysteries revealed only to the astrologer who alone can read and interpret the meaning concealed in the horoscope on this chair, which in brief tells the whole story of the Pope's authority and power.—*Bible Review*.

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MRS. ELIZA NEWMAN, widow of the late editor and publisher of the JOURNAL, THOMAS G. NEWMAN, has a few hundred shares of the Philosophical Publishing Co's. stock for sale. Apply at the office of the JOURNAL, 1429 Market street.

COLOR.

E. N. TREADWELL.

The color question has recently been alluded to by a prominent mental science teacher and healer, as one of irrelevance, having no value as a practical aid in smoothing away wrinkles, and rolling from our pathways either pebbles or boulders that may be retarding the fulfillment of our wishes. To class color as a remedial agent in the removal of mental and physical ills seems to this same Mental Scientist, preposterous.

Such an attitude is surprising in its ignorance, to those at all familiar with the scientific value that is found daily, in the proper use of Color, both subjectively and objectively.

The opinion alluded to is not a surprise to us, when we consider that the person giving it, is practically deaf to Pitch, in so far as their ability to intone the steps of a melody in a given key is concerned. This Mental Scientist's bodily action reveals a deficiency in Rhythm, save in the pulse of a straight up and down 2-4 or 4-4 motion of the March. When this Teacher of Mental Therapeutics attempts the undulating wave of the 3-4 or 6-8 pulse, they have shown themselves consummate failures, therefore, the person ignorant of the relation of Color to Pitch and Rhythm, is not competent to pass judgment upon the healing virtues of Color.

This Teacher of Mind Science is not totally deficient in any of these three qualities of thought as expressed by the sensory nerves, which receive these vibrations from without and from 'The Beyond,' because he observes interesting cadences in his reading of poetry and prose by the speaking voice; but his efforts to express Pitch and Rhythm by the singing voice, and the Poetry of Motion as expressible in dancing, are unquestioned failures.

This person calls for melody prior to certain mental tests.

Why in sound, if it has no color value?

Why, indeed? All colors have Pitch! Each Pitch vibrates a certain color! If this person is not conscious of the relation of Color to Pitch, then he needs some Fairy Fingers to touch his brow, that they may unseal his clairvoyance further.

The healing value found in the use of certain Colors in one's clothing are unquestioned.

The deterrent effect in wearing the wrong color in our clothing is equally apparent to a Color Scientist.

This denial of Color as a remedy for inharmony demonstrates what some people DO NOT KNOW about Finer Forces that are constantly

weaving over their heads, passing their doors, and vibrating beneath their feet, every second of time.

Thought has Color, Pitch and Rhythm values!

Each person vibrates and radiates a Prism of Color in their Aura, but there is one color predominant at conception, and your best efforts are tuned in that color's pitch.

We are told 'the rose has no color!'

This statement is the lie of an ignoramus deficient in the sensing of the Chromatic Scale in Color and Pitch.

As well say, that the girls walking down Market street at eight in the morning have no roses in their cheeks!

Color is focussed by the Iris and Pupil, and photographed upon the Retina, and then conducted by the optic nerve through the Brain to the Medulla Oblongata, which is the sensitive seat of Consciousness for this order of Vibration.

People denying Color cannot think, see, or hear a Blend, so deny blends in existence.

[To be Continued.]

"SYNESTHESIA."

Such is the nomenclature science gives to what it is pleased to term color-hearing—that is, "receiving the impression of colors in connection with sounds—the stimulating of one sense by another," and, of course, terms it something abnormal—neuropathic.

The instance cited in the *British Medical Journal*, is of a boy who heard nothing without a definite impression of color.

That all sounds were colored, including cries of animals as well as of the human voice; and, in addition to some sounds, taste and sensation were experienced.

As a phase of mediumship we would simply term this a combination of clairvoyance in connection with sensitiveness—the spiritualizing of the sense of taste coming in for a third share in the program.

Spiritualism may be regarded as a child against scientist, but it is perhaps the child that shall eventually "lead them."

ARTHUR F. MILTON

A LITTLE MOUSE

OR

THE FORCES UNDERMINING THE FORTRESS OF CONSERVATISM.

BY W. J. COWEN.

The divines of the established churches, thinking their position impregnable, the doctrines which they taught, unassailable, used to tell a story, the object of which was to belittle the attempt, of Mr. Ingersoll to demolish their fortress of conservative thought.

As near as we can reproduce it, the story was similar to the anecdote, or fable which we now relate.

One day, a lion and a mouse, was traveling together through a dense forest, the mouse was boasting in a conceited manner of its own strength.

Coming to a giant oak tree, the mouse addressed the lion and asked if he wished to see that mighty tree fall to the ground, receiving a reply in the affirmative, the mouse gnawed a hole beneath the tree, and giving a mighty shove upward till the bones of its little back cracked with the exertion, returned to the light to see the effect of its efforts.

No impression having apparently been made upon the stability of the tree, the mouse with renewed confidence in its ability, returned to its task making a greater exertion than before, the mouse broke its back and never again returned to the light of day, while the giant oak still stands, the symbol of strength and endurance.

The giant oak represented the fortress of conservative religion, the mouse, the attacks of Mr. Ingersol, the atheist, directed against self-same fortress. The fable attempts to show that conservative thought is entrenched behind an impregnable wall of dogmas, and is proof against the assaults of opposing elements, while this is apparently the case, we will endeavor in this discourse to prove to you, that there is a factor, a little mouse, which is undermining the fortress of preconceived opinions, which is slowly and surely changing the trend of thought. This factor which is but seldom considered, which is mightier than Ingersol's agnosticism, this factor, which will demolish the fortress of conservative thought, is Spiritualism. With these few preliminary remarks, we now direct your attention to a few thoughts pertaining to that factor, that element, which is revolutionizing the world of science and knowledge, which is making great changes in accepted beliefs and opinions, and which is destined in the future, to be recognized as the one factor which has wrought about the progress of thought along all the lines of religious and scientific knowledge.

Every preacher ordained by ecclesiastical authority, to whatever sect of Protestantism he may belong, or whatever opinion he may hold in regard to the dogmas of religion, has been in the past and is now, using all the influence which he possesses, against the truths of Spiritualism. Both from the pulpit and through the religious press and the secular as well, our revered divines are denouncing as heresy of the rankest kind, the principles and phenomena which are the essential features of the religion of Spiritualism, why all this opposition to a religion which is simply striving to prove to the world, the truth of the immortal existence of man, a truth which is the base of all the religions of the present day? what is the factor that draws the people from out of the folds of the churches, towards this new influx of religious thought? Why is the new, more attractive than the old forms of religion? In spite of all opposition, in spite of the warning voice of the church, directed against the new schism, in spite of the efforts of the church to attract and retain its votaries, there is a gradual and steady depopulation of the church militant, to fill the increasing ranks of those who espouse the truths of Spiritualism, what is this factor, this agency, this little mouse, which is causing such a flurry in the circles of conservative religion, let us look for an explanation of this phenomena, this change of base, this difference of opinion on the part of those who formerly espoused the cause of Protestantism in one or more of the

many forms with which it is presented to the world.

There is this difference between the old and the new forms of religious thought, which makes a union of opposing elements impossible. This difference is a slight one but upon it, hangs, as if it were the slender thread, the sword of Damocles threatening to demolish the arguments of those who oppose the truths of Spiritualism. The tenets of Protestantism, like those of Spiritualism, teach the "immortality of the soul," but Protestantism, in its teachings denies the truth of the return of the immortal spirit and the fact, that there is any means of communication between the two worlds, between the mortal and the immortal, the tangible and the intangible, the visible and the invisible spheres of existence. Here then is the weak place in the fortress of conservative religion, which Spiritualism has detected and by means of which, the truths of Spiritualism, like the mouse in the fable, are entering in and taking possession of the minds of the people.

Spiritualism is a religion based upon facts, therefore its foundation is lasting and strong. Spiritualism rears its structure upon truths only therefore is a fortress impregnable

to all assaults of false creeds. Its attractions are like so many magnets drawing the people out of the darkness of error and uncertainty, into the light of real tangible experiences.

The religion of Spiritualism appeals to all classes of people because it is a religion which teaches the truths which all need, and which are common to the brotherhood of mankind. It is not exclusive, like the teachings of Calvinism. It brings the gift of life to the knowledge of all and does not favor a select few whom Calvinists would call the "elect of God."

The truths of Spiritualism are forcing their way through every obstacle to the front, who can dispute occurrences which are daily happening in our midst; no more can we dispute the reality of the phenomena which we witness, proving to us, that the existence of the spirit is a truth.

The various phases of mediumship, and those who are the receptacle of the thoughts of the spirits, are the real factors of the world's progress. The mediums, through whom the spirits manifest themselves, are the instruments in the hand of God for performing a great work in over throwing the old conditions and establishing new phases

of thought. Spiritualism with its teachings and its phenomena will bring the two worlds into a closer contact with each other and will develop a broader and more liberal platform of religious principles upon which all may stand. The errors and mistakes of the past will be rectified by the knowledge which the spirits will give us of the future condition of man, and as, one by one, we shall be brought to the knowledge of the truths which Spiritualism teach us, the ranks of the Spiritualists will be filled by earnest seekers into the mysteries of spiritual science.

TO THE SPEAKERS, MEDIUMS, SUBSCRIBERS AND EVERYBODY.

The JOURNAL desires to establish a more friendly and harmonious relation with all our workers, in whatever branch of our cause they are laboring.

We want to make our Speakers and Mediums' Directory more complete.

We want *Items of News*, notices of changes of residences that their names and movements may be made known to the public.

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
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SAN FRANCISCO, FEBRUARY 27, 1904.

SPIRITUALISM AND THE WAR

So long as the spiritual is looking out for its own interests solely, we have very little conflict or contact on the physical plane. But the moment it undertakes to affiliate or assist on that plane, all changes or transmutations indicate the transition from spiritual unfolding and final purpose, to a physical dominance seeking dissolution as its first move.

Spirit is always a creator, both originating and building. Wherever physical growth seems to be taking place, if we examine closely, we shall find the spirit is really the invisible force that lives and moves and has its being, both by direct and reflex action developing all we recognize as vitality and the overcoming of barriers.

On the other hand let the physical begin to manifest, and its first steps are the weakening of all the apparently creative conditions and a resolution into the original status of the unformed. Everywhere in all nature, the various combinations of physical elements, in their outer expression, verify this statement. The original organic form and any return thereto, is due entirely to spirit power, either with or without physical consenting.

To the thinking mind, the brooding and breaking of the war cloud in the far East, has been and is, a matter of much interest to all, in whose minds there exists perceptive consciousness of the difference between Spirit and Matter.

The ancient quarrel between the Russian and the Japanese, has never been settled. It has culminated in the vast preparations which have but one end and aim—mutual destruction. The restless seeking for an excuse for legal murder has gone on. Spirit disturbance has increased until the mentality of mankind which reflects the physical movements of the human race, is stirred through its entire dimensions. Nation after nation are being wrought up to the fighting pitch. A very slight excuse would serve them as a pretext for hostil-

ities. This is due to the disquieted harmony, beginning with the contestants, and spreading through the area of all nations, everywhere. This disturbance is especially felt by psychics, who are ever conscious of any opposition from the physical side of life. It is then our bounden duty, to hold ourselves steadily and calmly, as above all strife, or dissension.—W. P. Phelon, M. D.

"POEMS OF POWER."

The many readers of the JOURNAL will be interested in learning that a new and revised edition of Ella Wheeler Wilcox's "Poems of Power" has just been issued by W. B. Conkey Co. of Chicago. This new volume of verses is handsomely bound in illuminated cloth, gold lettered, price \$1 and contains her very latest poems together with many old favorites that have adorned the pages of the JOURNAL.

Mrs. Wilcox's poems touch the heart and contain vital truths that appeal to every earnest soul. Nearly all are familiar with the passage—"This, too, will pass away," and apply it to every event in life that seems hard to bear. This entire poem is reproduced in this edition also, the one commencing—"Talk happiness; the world is sad enough without your woes." Another familiar one oft quoted contains these lines: "You never can tell what your thoughts will do in bringing you hate or love." The entire poem is in this beautiful volume; also those entitled "The World is Growing Better;" "You and Today," "Smiles;" "Song of the Spirit," etc.

I will give a few quotations from those I have never seen in print before, which may be of profit as well as pleasure to the reader:

WORDS.

"Words are great forces in the realms of life,
Be careful of their use. Who talks
Of poverty, of sickness, but sets rife
These very elements to mar his fate.

When love, health, happiness and plenty hear
Their names repeated over day by day,

They wing their way like answering fairies near,
Then nestle down within our homes to stay.

Who talks of evil conjures into shape

The formless thing that gives it life and scope,

This is the law. Then let no word escape

That does not breathe of everlasting hope.

TRUE CHARITY.

I gave a beggar from my little store
Of well earned gold. He spent the shining ore

He came again and yet again still cold and hungry as before.

I gave a thought, and thru that thought of mine,

He found himself, the man, supreme divine!

Fed, clothed and crowned, with blessing manifold,

And now he begs no more.

WE TWO

We two make home of any place we go;

We two find joy in any kind of weather;

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OAKLAND NEWS.

Mrs. Jennie Hagan Brown accompanied Mrs. Lillie to the meeting of the Oakland Psychical Society last Sunday morning, and the audience had a rare treat in the treatment of the various subjects presented, two of which were combined in a joint poem improvised by both ladies. Mrs. Brown promised to be with us again next Sunday.

Mr. and Mrs. Gillespie visited the society at 856½ Isabella street on Wednesday evening, and those present were entertained and instructed in a manner that was well appreciated.

Mrs. Cowell being sick, Mrs. Phelps and Mrs. MacEvoy are conducting the services in the Woodmen's Hall, on Twelfth street, every Sunday afternoon and evening until Mrs. Cowell's recovery.

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The ones who knew me in earth life, will remember that I found it pleasant to talk of the other life. Well dear friends the half has not and cannot be told. Flowers, music, green fields, and lovely rivers, and all that makes a land fair are here.

I await the time when you two will be with me. God bless you all, —Sarah Whitehead.

William Curtis—A white haired, soldierly looking man is asking to send a message to his children, and as he draws near I see with him a little boy, who has his father's name, and looks like him. The child is leading the elder man I think some trouble was with the eyes. They send love to the earth friends and make special mention of a Mr. Davidson.

Captain Wilson—Just a word to my wife, tell Eva to tell her that I am most certainly alive, and I long for her to know the truth of the continuity of life. This is very strange, and I cannot explain yet how I came to get in line to talk this way.

There are so many asking to send word through the Alice message corner, and O! how long some have waited.

Thank you dear friend for the opportunity given me.

Charles Bacon—I want to send a line to my wife though far from here, she will be glad to know she is not forgotten. Tell her that I am trying to help her. Tell the rest that I am helping them too. Henry and Amalia are with me.

Homer—That is all I hear.

The name is given by a young man, one side of the face is scarred as if from a heavy blow or cut with a dull knife.

The man is bewildered by some sudden shock, which caused the passing out of the body and more, I can see that he has been in the new life but a very short time. I hear only this, Homer, Homer.

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Mme. Florence Montague expects to leave for London, England sometime during next month. See the JOURNAL, for further information.

A reception was tendered to Mrs. Jennie B. Hagan Brown on Wednesday evening the 24th in Sunflower hall. The continued rain and many other attractions unavoidably deprived a large number of her friends and admirers from participating in extending to her, that earnest and hearty cordiality she would otherwise have received. However, the evening was a pleasant one. Mrs. Lillie being a warm and loyal friend of Mrs. Brown presided at the meeting and in her introductory remarks, made every one feel at home with their honored guest. Short addresses, songs and general social chats made all present feel well paid for coming.

56 Anniversary—A meeting of Spiritualists, representatives of the various auxiliary societies of the C. S. S. A., will be held in Sunflower hall 305 Larkin street on Sunday the 28th inst at 3 p. m. The purpose of the meeting is to select a committee to make a complete arrangements for celebrating the 56th anniversary of Modern Spiritualism in San Francisco. Let there be a good attendance and come early.

Psychical Society of Oakland—Mrs. Jennie B. Hagan Brown assisted Mrs. R. S. Lillie on Sunday morning, February 21. A good audience was in attendance to listen to her inspirations. Some came with questions prepared and which were taken by her as a basis for a discourse. Among them, one upon the present war between Japan and Russia. Its extent and results also a quotation from Matthew 16th chap, 18th to 20th verses brought out excellent thought. Closing a very interesting lecture by improvising upon the following subjects: "The transition age." "The days work." "Behold the lillies how they grow." On this occasion Mrs. Brown and Mrs. Lillie engaged in a dual improvisation. This demonstration presents a fine illustration of the power of spirits over the minds of their instruments. Mrs. Brown will assist Mrs. Lillie at the same place Sunday morning February 28.

We are sorry to learn that Mr. Manchester who recently left for Angels Camp for his health, is not feeling as well as his friends had hoped, but it is thought that settled weather will bring an improvement. Fred is one of the best of boys and deserves to get well and strong.

Mrs. Eva Peck has been moved to the home of Mr. Gillespie where she is being cared for by Mrs. Gillespie. She is reported as slowly gaining for which her many friends are truly thankful.

Progressive Spiritualists Society, Mme. Florence Montague drew a large audience to Covenant hall, Odd Fellows building, Sunday evening in spite of the heavy storm, where she delivered her farewell lecture from the platform of the Progressive Spiritualists Society of San Francisco. By special request of the officers of the society the topic was the same selected before the state convention last autumn. That is: "Why capital punishment should be abolished" and it was treated scientifically and eloquently. Following the usual song service, a song "At Heaven's Gate" was well rendered by the choir. Mrs. Lillie in well chosen and appropriate language introduced the speaker of the evening. While at the close Mrs. Jennie Hagan Brown in loving words, paid high tribute to Mme. Montague as a message bearer of truth to the world, and bidding her "God Speed" wherever duty calls. The proceeds of the collection \$10 were offered as a parting gift from the society to the speaker, but her friends in the audience who had not understood this at first swelled the amount to \$25 immediately after, and Madame Montague takes with her the good wishes and loving remembrances of all those who know her and appreciate her grand work and worth.

Peoples' Church—Despite the storm Sunday evening a goodly number assembled at the meeting, and felt well repaid for the effort. The subject "As it is to be" was handled in a manner that was an inspiration to the audience. Mrs. Gillespie has never given a better lecture and all felt better for being present. "Alice was in evidence with some messages that were most comforting, given in a tender, yet convincing manner.

These messages are not given claiming to be tests but simply comforts and never fail in their object. Next Sunday evening the infant son of Mrs. and Mr. Akers will be presented for christening. This service is very interesting and impressive. Announcement was also given for the social to be held at Sunflower hall the 29th, where a good time is promised all. Every one invited to attend.

"My mind to me a kingdom is," was the line from which Henry Harrison Brown discoursed Sunday evening. He declared that he who was not at peace within, could not have a peaceable external life. Said men and women did not rule their kingdom of mind. This lack of self-government, is the cause of disease, poverty, crime and unhappiness. When every part of one's kingdom is governed with Love and Truth, there are no Manchurias upon which the invading armies of fear and passion contend for mastery. He closed with a plea for each one of his audience, to give a few moments as the bells rang each day for noon, to the Affirmation of Peace declaring for individual and universal Peace.

In a Blaze of Glory! was the verdict of all who were fortunate enough to be present at "Ye olde Time" Concert and Dance given under the auspices of the Sunflower League and under the direct management and supervision of Mrs. Anna L. Gillespie at Scottish hall, San Francisco on Thursday evening, February 18. Mrs. Gillespie was most efficiently assisted by the following committee of ladies. Mrs. D. N. Place, Mrs. Minnie Pahl and Mrs. Tom Johnson—Floor Managers—Mr. Tom Johnson and Mr. C. H. Wadsworth—Piano accompanist, Mrs. Addie Norton. Special mention is due to the following artists who so kindly responded to delight the audience in their specialties viz: Mr. Perrine in a recitation, Miss Erma Savage "Dance of the Dewdrops," Prof. Oscar Lienau in a tenor solo, and Miss Jean Logan in a characteristic dance. Space will not permit further mention but just to say, that all participants covered themselves all over with fame.

Cal. S. S. Ass'n.—A regular quarterly meeting of the Board of Directors will be held on Saturday evening, March 5th 1904 at Headquarters 305 Larkin St. W. T. JONES, Secretary.

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